AQWĀL-E-SALAF

BIOGRAPHIES AND STATEMENTS OF THE PIOUS PREDECESSORS

Vol - 3

HAZRAT MAULĀNĀ
MUHAMMED QAMARUZZAMĀN SAHIB
ALLĀHBĀDI DĀMAT BARKĀTUHM

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PUBLISHER'S NOTE

We have the honour of presenting to you volume three of *Aqwāl-e-Salaf* with many additions to it. We are, first of all, most grateful to Allāh *taʿālā* for this honour. May He accept it. Āmīn.

Secondly, we are grateful to those who assisted both academically and financially. Their efforts enabled us to bring this volume to completion. We are especially thankful to Hadrat Maulānā Maqsūd Ahmad Sāhib Qāsimī, lecturer in Hadīth at Madrasah ʿArabīyyah Bayt al-Maʿārif, Ilāhābād. May Allāh *taʿālā* reward him with the best of rewards.

As done previously, my respected father – may Allāh *taʿālā* extend his shadow over us – added biographies of several *ʿulamā'* and *mashā'ikh* to this volume. Furthermore, he added to the statements and conditions of those who were already mentioned, but regarding whom very little had been written previously. This has increased the benefit of the book even more. We make *duʿā* to Allāh *taʿālā* to bless my respected father with the health and strength to arrange the remaining volumes in the same way. Āmīn.

All praise is due to Allāh *taʿālā* – Maktabah Dār al-Maʿārif Ilāhābād is continuing in its efforts to publish different books. Inshā Allāh, we will soon have the opportunity of publishing a phenomenal book titled, *Dīnī idāro aur jamāʿato kī dhimme dāriyā*. *Inshā Allāh*, this book will be most

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beneficial for the masses and the scholars of the *ummah*. This is certainly not difficult for Allāh *taʿālā*.

Muhammad ʿAbdullāh Qamaruz Zamān Qāsimī Allāhābādī

FOREWORD

الحمد لله رب العالمين والصلوة والسلام على رأس الصالحين وعلى آله وأصحابه الطاهرين. أما بعد!

Al-hamdulillāh, I am feeling most happy and pleased at being afforded the opportunity of presenting the third volume of *Aqwāl-e-Salaf*. It contains the lofty conditions and beneficial statements of the *ʿulamā'* and *sulahā'* of the fifth century until the first half of the eighth century of the *hijrah*. May Allāh *taʿālā* accept it through His grace, and make it beneficial for the *ummah* as He did for the original of this book. Āmīn.

As was done previously, we tried to add the year of birth and death of each personality, and provided some explanatory notes here and there. We intend doing the same for the future volumes as well.

Māshā Allāh, we added the biographies of many more personalities, and – *inshā Allāh* – we will do the same in the remaining volumes. *Inshā Allāh*, this series will end with the eighth volume, and we hope to have each volume comprising of about 600 pages. May Allāh *taʿālā* enable us to complete it through His grace. Āmīn.

By Allāh's grace, the following person's strove very hard in assisting me in compiling this volume: Maulwī Kamāl Ahmad Sāhib, Maulwī Sābir ʿAlī Sāhib, and Maulwī Fīroz ʿĀlam Sāhib.

But the real contribution was made by Maulānā Maqsūd Ahmad Sāhib Gaurakpūrī for working tirelessly in adding the dates of birth and death, and in arranging the book in a suitable and academic manner. Qārī Nāzir Husayn Sāhib, a teacher at Falāh Dārayn Tadkeshwar (Gujarat) proof read the book. May Allāh *taʿālā* reward him with the best of rewards.

I suffice with this short introduction in this volume. *Inshā Allāh*, I hope to add a few more essential points in the next volume.

At present, it is my heartfelt desire to quote the words of ʿAllāmah Ibn al-Jauzī *rahimahullāh* on the merits and academic and practical achievements of the *auliyā'* and *sulahā'*. I had done this in my introduction to the first volume, and may Allāh *taʿālā* make the present quotation beneficial as well. Āmīn.

Muhammad Qamaruz Zamān Allāhābādī

The merits of the *auliyā'* and *sulahā'*

The *auliyā'* and *sulahā'* are the real objects of this universe, and it is they who, after acquiring knowledge, practise on its essence.

Hadrat Abū Hurayrah *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Allāh *taʿālā* says: 'I declare war against anyone who is antagonistic towards My *walī* (close friend). My servant does not gain proximity to Me

with anything better than a compulsory act. My servant continues coming closer to Me through optional actions until I begin to love him. Once I love him, I become his ears with which he hears, his eyes with which he sees, his hands with which he holds, and his legs with which he walks. If he asks Me, I will certainly give him. If he seeks refuge in Me, I will certainly give him refuge. I do not hesitate in doing anything as much as I hesitate in taking the soul of a believer when he dislikes death, and I do not like to discomfort him."[1]

Hadrat Anas ibn Mālik *radiyallāhu ʿanhu* narrates from Rasūlullāh *sallallāhu ʿalayhi wa sallam* who narrates from Jibraʾīl *ʿalayhis salām* who narrates from Allāh *taʿālā* who said: "I declare war against anyone who insults My *walī*. I do not hesitate in doing anything as much as I hesitate in taking the soul of a believer because I do not like to cause him any pain, but there is no way out of it as well. A believer likes to do a certain type of worship but I stop him from doing it so that self-conceit does not get into him, resulting in his destruction. My servant does not gain proximity to Me with anything better than a compulsory act. My servant continues coming closer to Me through optional actions until I begin to love him. Once I love him, I become his ears, eyes, hands, and his helper. When he calls out to Me, I reply to

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[1] *Bukhārī Sharīf, Bāb at-Tawādu'*, p. 963.

him. When he asks Me, I give him. When he is devoted to me, I treat him with affection. Some of My servants can only remain upright through poverty. If I were to give them affluence, it would destroy them. Some of My servants can only remain upright through affluence. If I were to make them poor, it would destroy them. The *īmān* of some of my servants can only remain upright through illness. If I were to give them good health, it will destroy them. Since I know the conditions of the hearts of My servants, I treat them accordingly. I am certainly all-knowing, all-aware."

ʿAbd al-Karīm Jazarī narrates a shorter version of the above Hadīth from Hadrat Anas *radiyallāhu ʿanhu*. It contains the words: "I am most hasty in helping My servants. And I become more angry than an angry lion for their sake."

Hadrat Anas *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "There are some servants of Allāh *taʿālā* who, if they take an oath in Allāh's name, He will certainly fulfil it for them." (*Bukhārī, Muslim, Abū Dā'ūd, Nasa'ī, Ibn Mājah, Ahmad*)

ʿAtā' ibn Yasār narrates that Mūsā *ʿalayhis salām* said: "O Allāh! Who are Your people to whom You will give a place in the shade of Your Throne?" Allāh *taʿālā* replied: "They are the one's whose hands committed no sin, whose hearts are pure, and who have love for each other because of My greatness. They are people who are remembered

when I am remembered. And when they are remembered, I am also remembered. And I make mention of them. They are the one's who perform a complete *wudū'* (ablution) despite difficulties (such as cold water on a cold day). They return to My remembrance just as a vulture returns to its nest. They are completely enamoured by love for Me like a child is for people. When My prohibitions are considered lawful, they become angry like leopards at the time of war."

Wahb ibn Munabbih narrates that when Allāh *taʿālā* sent Hadrat Mūsā and his brother, Hadrat Hārūn *ʿalayhis salām,* to Pharaoh, He said to them: "Do not be astonished by his wealth and possessions, do not raise your eyes towards them because these are mere attractions and comforts of this world. Had I willed, I could have certainly given you the attractions of this world to the extent that Pharaoh would have been convinced that he is powerless against what you have been given. But I am not giving it to you, and turning it away from you. This is how I always deal with My *auliyā'* (true friends). I have set aside good for them from before hand. I turn them away from the bounties and comforts of this world just as an affectionate shepherd turns away his flock from fields which could cause their destruction. I save them from the affluence and luxuries of this world just as an affectionate camel-herd keeps his camels away from dirty places. This is not because I consider them to be of lesser value. Rather, I do this so that they may remain pure and protected, and receive the full share of My

bestowals. The world must not be able to harm them in any way, nor must the desires of their self commit any wrong against them."

"A servant cannot be embellished with a quality better than abstinence in this world. This is because it is an embellishment of the *muttaqīn* (pious). They have the garment of piety with which they are recognized, viz. tranquillity, humility, and the marks of prostration on their faces. These are My true *auliyā.'* When you meet them, you must be humble before them, and your heart and tongue must be subservient to them. Beware! Anyone who insults them or terrorizes them has actually declared war against Me, opposed Me, brought himself before Me, and called Me towards himself. And I rush to help My *auliyā'*. Does the person who declares war against Me think he can face Me? Does the person who has enmity towards Me think he can defeat Me? Does the person who opposes Me think he can escape Me or slip pass Me? How can this be possible when I personally exact revenge on behalf of My *auliyā'* in this world and in the Hereafter!? I do not delegate the task of helping them [My *auliyā'*] to anyone else."

Wahb ibn Munabbih *rahimahullāh* narrates: The Hawārīyyīn (disciples) said: "O 'Īsā! Who are the *auliyā'* of Allāh who neither have anything to fear nor will they grieve?" Hadrat 'Īsā *'alayhis salām* replied: "They are the ones who look at the inner part of this world while people look at its outer part. They looked at the end result of this world

while people looked at its immediate benefits. They then cast aside the part which they feared would destroy them, and left the part which they felt would leave them. What they considered to be a lot turned out to be little. And what they safeguarded slipped away from them. What they accumulated and rejoiced over resulted in their grief and regret. They abandoned what they acquired of this world, and abased what was unduly elevated. When the world becomes old to them, they do not renew it. When it becomes deserted to them, they do not inhabit it. When it dies in their hearts, they do not revive it. They destroy the world and construct their Hereafter. They sell the world and purchase something which is eternal [the Hereafter]. They cast it aside and are happy in doing this. They have sold it and made a lot of profit by its sale. They looked at the people of the world and saw them hankering after it, and are prey to various calamities and worries. So they revived the remembrance of death, and killed the remembrance of life. They love Allāh *taʿālā* and love His remembrance. They acquire light from His effulgence. They are in a unique situation, and the knowledge which they possess is also unique. The Book is with them, and they uphold its injunctions. The Book speaks highly of them, and they speak in the light of what it teaches. Knowledge of the Book is obtained from them, and they are its true scholars. They consider whatever they acquired to be sufficient, and do not consider anything else worthy of acquisition. They do not hope for any

peace from anyone apart from the Being in whom they placed their hopes. They do not fear anything apart from the Being whom they fear. (*Ahmad*)

Hadrat Kaʿb *radiyallāhu ʿanhu* said: "After Nūh *ʿalayhis salām*, there will always be fourteen people in this world through whom the punishment will be removed." (*Ahmad*)

Sufyān ibn ʿUyaynah *rahimahullāh* said:

عِنْدَ ذِكْرِ الصَّالِحِيْنَ تَنْزِلُ الرَّحْمَةُ

Mercy descends at the time when the righteous are mentioned.

Muhammad ibn Yūnus *rahimahullāh* said: "I have not come across anything more beneficial than speaking about the righteous."[1]

Note: Look at ʿAllāmah Ibn Jauzī *rahimahullāh*! Although he is generally considered to be a "dry" person, he is speaking about the qualities and merits of the *auliyā',* and the importance of speaking about them. These words ought to be written in gold. It will be most astonishing if we still do not accept their merits.

It gives me great pleasure to convey the praises and acceptance of this series, *Aqwāl-e-Salaf*, by

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[1] *Sifatus Safwah*, vol. 1, p.. 39-44.

the *ʿulamāʾ* and the *mashāʾikh*. They expressed their approval both verbally and in writing. Some of their evaluations were quoted in volumes one and two. A few more are quoted here, and others will be quoted in the forthcoming volumes. All inspiration is from Allāh *taʿālā* alone.

Muhammad Qamaruz Zamān Allāhābādī
15 Dhul Hijjah 1432 A.H.
12 November 2011
Madrasah ʿArabīyyah Bayt al-Maʿārif
Bakhshī Bāzār, Ilāhābād, U.P.

EVALUATION 1

MUKARRAM MAULĀNĀ QĀRĪ SIDDĪQ AHMAD SĀHIB BĀNDWĪ *RAHIMAHULLĀH*

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The *Ahlullāh* have a special bond with Allāh *taʿālā*. One of the slightest effects of this bond is that just as the soul receives nourishment from their companionship, a spiritually sick person receives medication, and restless hearts experience tranquillity from them when they are alive. In like manner, when they depart from this world, the soul is re-energized by their words and statements, and the spiritually sick people receive guidance.

May Allāh *taʿālā* reward my beloved and respected Janāb Maulānā Qamaruz Zamān Sāhib *mudda zilluhu* for having initiated this series.

This third volume of *Aqwāl-e-Salaf* is before the reader. May Allāh *taʿālā* bless the Maulānā in his life, and inspire him to do more.

Siddīq Ahmad *may Allāh pardon him*
Khādim of Jāmiʿah ʿArabīyyah, Hathorā, Bāndā
Rajab 1410 A.H.

EVALUATION 2

Muftī Hadrat Maulānā ʿAbd ar-Rahīm Sāhib *rahimahullāh* (author of *Fatāwā Rahīmīyyah)*

باسمه سبحانه وتعالى

Muhtaram Mukarram Hadrat Aqdas Maulānā Qamaruz Zamān Sāhib *dāmat fuyūduhum*

السلام عليكم ورحمة الله وبركاته

This servant is unable to read and write [due to old age], but my close associates read the statements of our elders from different places of the fifth and sixth volumes of *Aqwāl-e-Salaf* to me. I was overjoyed when I heard them.

The honourable author has placed his finger on the pulse of the pains of the *ummah* in many places. *Aqwāl-e-Salaf* is thus an excellent treatment for external and spiritual maladies. There is a dire need for these things in our difficult times. May Allāh *taʿālā* honour this valuable gift with acceptance, and enable its blessings to spread far and wide. May Allāh *taʿālā* keep you occupied in the service of *Dīn* for as long as you live. Make *duʿā* in my favour for Allāh *taʿālā* to bestow me with His total pleasure, and bless me with a good end at the time of my death.

Muftī ʿAbd ar-Rahīm Lāchpaurī
Written by Sādiq Muhammad Patel Dewlawī
11 Ramadān al-Mubārak 1419 A.H.

EVALUATION 3

Hadrat Maulānā ʿAbd al-Qayyūm Sāhib[1]
Haqqānī *zīda majduhum*
(head of Jāmiʿah Abū Hurayrah, Khāliqābād, Naushahra, Sarhad, Pakistan)

I received the excellent book, *Aqwāl-e-Salaf*, of Shaykh al-Mashā'ikh al-ʿĀrif Billāh Majmaʿ al-Bahrayn Hadrat ʿAllāmah Maulānā al-Hāj Qamaruz Zamān Sāhib *dāmat barakātuhum* via Hadrat Maulānā Muhammad Ismāʿīl Bhūtā *mudda zilluhu*. I went through all the volumes from volume one to volume six, and in this way, I receive a major share of the companionship of a *shaykh-e-kāmil*, the affectionate gaze of a *walī-e-kāmil*, and the company of the *ahl-e-dil* (people of the heart.

Aqwāl-e-Salaf is a unique example of the history of *daʿwat wa ʿazīmat*, a successful presentation of rectification of the changes which took place in the *ummah*, and a guardian of the balanced way of the elders of Deoband. The author placed the Sharīʿah and the Tarīqah with much astuteness and caution, and connected the reader with the hand of rectitude and guidance of the elders and *mashā'ikh*.

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[1] *Māshā Allāh*, he is an erudite author of many books such as: *Taudīh as-Sunan (Sharh Āthār as-Sunan lin Nīmawī), Difāʿ Abū Hanīfah, Suhbat-e-Bā Ahl Haq, Arbāb ʿIlm wa Kamāl, Pesha-e-Rizq Halāl*, and other books. (compiler)

The Idārah al-ʿIlm wa at-Tahqīq of Jāmiʿah Abū Hurayrah has decided to obtain the permission of Hadrat to reprint this book in a new format after embellishing it with a high quality print and binding, and to enlighten not only Pakistan but the entire world with the light of cognition of *Aqwāl-e-Salaf*.

ʿAbd al-Qayyūm Haqqānī
29 Safar 1420 A.H.

قال الله تعالى

اَلآ إِنَّ أَوْلِيَاءَ اللهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُوْنَ (يونس ٦٢)

تذكرة

أولياء مقربين وعلماء ربانيين رحمهم الله تعالى

THE AULIYĀ' AND 'ULAMĀ' OF THE FIFTH CENTURY

All thanks are due to Allāh *taʿālā* for His kindness. We now commence the actual book. For the information of the reader, volume one of *Aqwāl-e-Salaf* contained the biographies and statements of the Prophets *ʿalayhimus salām*, the Sahābah *radiyallāhu ʿanhum*, the Sahābiyāt *radiyallāhu ʿanhunna* and several Tābiʿīn *rahimahumullāh*.

Volume two contained the biographies and statements of Tābiʿīn, Tābiʿāt, Tabaʿ Tābiʿīn, and the *auliyā'* and *mashā'ikh* until the end of the fourth century of the *hijrah*.

By the grace and inspiration of Allāh *taʿālā*, this third volume contains the biographies and statements of the elders and *auliyā'* of the *ummah* of the fifth, sixth, seventh and first half of the eighth centuries of the *hijrah*. This volume ends with Hadrat Shaykh Nasīr ad-Dīn Chirāgh Dehlawī *rahimahullāh* (died 757 A.H.). All praise

is due to Allāh *taʿālā* alone. May Allāh *taʿālā* enable us to benefit from the blessings of these personalities. Āmīn.

Inshā Allāh, volume four will contain the biographies and statements of the elders, *'ulamā'*, *mashā'ikh,* and rulers of India until the end of the tenth century of the *hijrah*. Inspiration is from Allāh *taʿālā* alone.

Hadrat Abū ʿAlī Muhammad Daqqāq *rahimahullāh*

Name and lineage

His name is Hasan, his *kunnīyyat* is Abū ʿAlī, and his father's name is Muhammad.

He was a well-known figure of Nīshāpūr, an imām of his time, and a unique personality of his era. He was a very eloquent orator. He saw many *mashā'ikh*, he was the *murīd* of Shaykh Nasr Ābādī (Abul Qāsim) *rahimahullāh*, and used to deliver lectures.

Shaykh al-Islam *rahimahullāh* says: It was his practice to undertake a journey every year, and stay over in a new city. After staying there for some time, he would return home. Abul Qāsim Qushayrī *rahimahullāh*, a famous Sufi of his time was his son-in-law and student. Shaykh Abul Qāsim Qushayrī *rahimahullāh* collated all his *majālis* (statements which he made in his assemblies).

Together with being a man of words, Shaykh Abū ʿAlī Daqqāq was a man of emotions. He was zealous by nature. If anyone were to cry out the *takbīr* (*Allāhu Akbar*) in his assembly, he would join the person.

Statements

1. If a tree which sprouts on its own is not trained and nurtured, it does not bear fruit. Even if it does bear fruit, they are not tasty.

He then added: I learnt this way [of the Tarīqah] from Shaykh Nasr Ābādī *rahimahullāh* and he learnt it from Shaykh Shiblī *rahimahullāh* who learnt it from Shaykh Junayd *rahimahullāh*.

Note: We learn from this that a *sālik* (one treading the way) can only be embellished by spiritual fruits under the training of a *murabbī* (spiritual guide). If not, he will remain deprived of them. Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say the same thing.

2. A shaykh entered his assembly on one occasion. One of those who was present recognized him and said: This is the shaykh of Shaykh Abū ʿAlī Daqqāq." On hearing this, many *mashā'ikh* assembled and requested him to teach them the Tarīqah, but he refused. But when the people persisted, he was forced to go forward onto the pulpit. He pointed to his right and said *Allāhu Akbar*. He turned towards the *qiblah* and said:

وَرِضْوَانٌ مِّنَ اللهِ أَكْبَرُ

The pleasure of Allāh is the greatest.

Then he pointed to his left and said:

فَاللّٰهُ خَيْرٌ وَّأَبْقَى

Allāh is best and everlasting.

On hearing this, the people were overcome, and some of them died there and then. While this commotion of ecstasy was being experienced, the shaykh got down from the pulpit and departed. People searched high and low for him but could not find him.

3. O Allāh! We blackened our book of deeds with our sins, and You made our hairs turn white [grey] in our very lives. O the Creator of black and white! Be kind to us by turning our black into white.

4. Towards the latter part of his life he used to say things which people could not understand. Consequently, only about 17-18 people attended his assemblies. Shaykh al-Islam *rahimahullāh* says: When the words of Shaykh Abū ʿAlī Daqqāq reached such a high level, his assembly became empty of people.

Demise

He passed away in Nīshāpūr in Dhū al-Qaʿdah 405 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Nafahātul Uns*, pp. 525-526.

Hadrat Bābā Rayhān Bharūchī *rahimahullāh*

Name and lineage

His full name and lineage could not be found in the books. However, the book, *Akābirīn Gujarāt*, states that his name is Sayyid ʿAlī, known as Bābā Rayhān, and others remember him as Bābā Ganj Rayhān.

He is from among the *shuyūkh* of Transoxiana (Mā warā' an-nahr). Some people state that he came from Baghdad. Others provide additional clarification by saying that he came from Rayhān, a district of Baghdad. Yet others consider him to be from Khurāsān.

Between Sūrat and Barodah (two cities in Gujarat, India) lies an ancient city known as Bharūch. He came to this city with forty companions in the fifth century. But the historians differ with regard to the exact year in which he arrived. According to the Bombay Gazette, he arrived in 492 A.H. But this is not correct because he passed away after 430 A.H. An old hand-written manuscript states that he arrived in 408 A.H. *Tadhkirah Qāriyān Hind* states that he arrived in 400 A.H.

The names of the following companions of his are mentioned in the history books: Sayyid Muhammad Makkī – known as Naqīb, Sayyid Mūsā Charkhī, Husayn, Sayyid ʿĪsā Charkhī, his

brothers Bābā Rauhān and Ahmad, and Sayyid Sharaf ad-Dīn.

War against the Rajah of Bharūch

He settled down in Bharūch and remained engaged in the service of the people. He would teach them and rectify their character and mannerisms. He would not take any wage from anyone. The number of needy people who rallied around him began to increase. So the guards of Bhel Rajah, who was the ruler of the time, complained to him saying: This fakir is increasing his influence and it will prove harmful to you. So the Rajah appointed a delegation to make enquiries about him. The Rajah's son, Karan, was appointed as the head of this delegation.

The delegation went to Bābā Sāhib and assessed his conditions and ways. They then went to Hadrat [Bābā Sāhib] and his companions, and met with them. They were very impressed by his character and personality to the extent that Rājkumār Karan remained behind, and the other members of the delegation returned to the Rajah and conveyed their impressions to him. They said that Bābā Sāhib was a very powerful personality who is a great danger to the government. He ought to be banished. The Rajah issued an order to Bābā Sāhib to leave Bharūch. But Bābā Sāhib refused. The Rajah eventually sent an army against him.

A battle ensued, people from both sides were killed. Bābā Sāhib's brother, Sayyid Ahmad, Sayyid Makkī Naqīb, Sayyid Husayn and many others were martyred. However, the Rajah's forces suffered severe losses. The Rajah felt intimidated by Bābā Sāhib, so he made peace with him and gave him permission to remain.

Bābā Sāhib continued serving Allāh's creation. Bhel Rajah's daughter, Rānī Bhāgā, became a Muslim and she was named Zaynab an-Nisā'. She is buried close to Bābā Sāhib.

Establishing a *madrasah*

Bābā Sāhib *rahimahullāh* established a *madrasah* in 430 A.H. where the sciences of the Qur'ān were taught. The following is carved on the building of the *madrasah*:

هذه العمارة القديمة في شهر ثلاثين وأربع مائة

This building was constructed in 430.

Lessons are taught in this blessed building from that time till the present day. There was a time when it was taken over by Jainists [people belonging to the Jain religion] for a short period. Nawāb Murtadā Khān renovated the building in 911 A.H. It has four huge pillars of sandal-wood, and its floors are of marble.

After some time, a wooden roof was built over its graveyard. Nearby – to the west – is the grave of

his brother, Sayyid Ahmad. And near Bābā Sāhib's grave – to the east – are eleven graves. Close to the door – to the north – are three graves in which Sayyid Mūsā, Sayyid Husayn and Sayyid ʿĪsā are buried. To the south – in a lower section – are a few old graves, one of which is the grave of Malik Muhammad (Rājkumār Karan).

Demise

Some historians estimate his date of death to be 6 Shaʿbān 430 A.H. The book, *Auliyā' Gujarāt*, states that he passed away on 4 Shaʿbān 440 A.H. corresponding with 1039 C.E. *Tadhkiratul Auliyā'* states that he passed away on the 6th of Shaʿbān.

He is buried in Bharūch between Jambūsar street and a slight distance from Wījalpūr railway station near a beautiful pond.

The marginal notes of *Tadhkirah Qāriyān Hind* state that Bābā Rayhān was buried at the place where his companions were martyred in battle. This place is about four miles from Bharūch.[1] ʿImād al-Mulk had constructed these graves, and

[1] It is now part of the city, and a colony is named after him. *Al-hamdulillāh*, I had the honour of visiting the grave of Bābā Rayhān. May Allāh *taʿālā* spread his blessings far and wide. Āmīn. (Muhammad Qamaruz Zamān)

built a dome for himself in the lower portion of Bābā Rayhān's burial site.[1]

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[1] *Tadhkirah Qāriyān Hind*, tarjumah no. 103, p. 1/91; *Tārīkh Auliyā' Gujarāt* p. 138; *Akābirīn Gujarāt*, 1/278; *Auliyā' Gujarāt*, p. 108.

Hadrat Abū Nasr ʻUbaydullāh ibn Saʻīd Sanjarī *rahimahullāh*

Name and lineage

His name is ʻUbaydullāh, his father's name is Saʻīd, his grandfather's name is Hātim, and his *kunnīyyat* is Abū Nasr.

He was the imām of the *ʻulamā'*, had a very strong memory for memorizing Hadīth, was a Shaykh as-Sunnah and Shaykh al-Haram. He was a resident of Wā'il, a village in Sijistān.

Travelling for the sake of knowledge

He bid farewell to his hometown in 400 A.H. and travelled to Khurāsān, Iraq, Shām and Egypt for acquiring knowledge of Hadīth. He then settled down in Makkah.

Hibāl relates: "I was with him on one occasion when someone knocked on the door. I got up and opened the door, and a woman entered. She placed a bag of 10 000 dīnārs before the shaykh and said: 'You may spend it as you like.' The shaykh asked: 'What is your wish?' She said: 'I wish you would get married to me. My sole purpose of wanting to get married to you is so that I may be able to serve you. Apart from this, I have no desire whatsoever in getting married.' The shaykh said: 'Pick up the bag.' And after speaking and consoling her, he sent her off. He then turned to me and said: 'I left Sijistān with the express intention of acquiring knowledge [of

being a student]. If I were to get married, my name will be removed from the list of students. And I cannot give preference to anything over the reward of being a student.'"

Note: Glory to Allāh! Look at how desirous he was of acquiring the rewards of seeking knowledge. Can there be anything more valuable than this?! May Allāh *taʿālā* bestow this treasure to all of us. Āmīn.

His book, *al-Ibānah al-Kubrā*, on the issue of the Qur'ān is testimony of his leadership in this field. Hibāl says that Abū Nasr would outweigh fifty *huffāz* (plural of *hāfiz*) of Hadīth of the calibre of Hāfiz Sūrī. There is a Hadīth which is well-known among the Hadīth scholars as *Musalsal bil awwalīyyah*. The narrator of this Hadīth is also Abū Nasr. Those who acquired the *sanad* (transmission) of this Hadīth will find his name there.[1]

Statements

When a person marries for the sake of wealth and gold, the effect and reward of the marriage decreases. If he does not marry with this intention, it will be an excellent marriage.

Note: In other words, if a person marries with the intention of following the Sunnah, leading a life of

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[1] *Aʿyān al-Hujjāj*, vol. 2, p. 36.

chastity, getting righteous children, and increasing the *ummah* of Muhammad *sallallāhu ʿalayhi wa sallam*, then he will certainly be rewarded.

Demise

He passed away in Makkah Muʿazzamah in Muharram al-Harām 444 A.H.[1]

[1] *Siyar Aʿlām an-Nubalā'*, vol. 17, p. 654.

Hadrat Abū ʿAmr ad-Dānī *rahimahullāh*

Name and lineage

His name is ʿUthmān, his father's name is Saʿīd, his grandfather's name is ʿUthmān, and his *kunnīyyat* is Abū ʿAmr.

Birth and merits

He was an imām, *hāfiz*, and excellent *qārī*, and an *ʿālim* of Spain.

He used to say: My father informed me that I was born in 371 A.H. I commenced my education in 386 A.H. and travelled to the east in 397 A.H. I stayed in Qayrawān for four months, then proceeded to Egypt, and entered the country in Shawwāl of that year.

Munābī (a historian) says that Abū ʿAmr *rahimahullāh* was a follower of the Mālikī madhhab, and he was one whose *duʿās* used to be accepted.

Humaydī *rahimahullāh* says: Abū ʿAmr used to narrate a lot of Ahādīth. He was from among the past *qurrā'* (plural of *qārī*). He studied the science of Hadīth in Spain and the east.

Abul Qāsim ibn Shakwāl says: Abū ʿAmr was an imām in the knowledge of the Qur'ān, its narration, its *tafsīr*, and its meanings. In addition

to this, he was also an expert in its different recitations and its *iʿrāb* (desinential inflection).

Written works

He authored many books. Some of his well-known books are: *Jāmiʿ al-Bayān fī as-Sabʿ, Kitāb at-Taysīr, Kitāb al-Iqtisād, Ījāz al-Bayān, at-Talkhīs*. His written works total 120.[1]

Merits

Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh* describes his merits and virtues as follows: His name is ʿUthmān ibn Saʿīd and he was a resident of Qurtubah (in Spain). He lived in Dāniyah and is therefore referred to as Dānī. He commenced his journeys to the east in 396 A.H., lived in Qayrawān for four months, and proceeded to Egypt. After living there for one year, he went for hajj, and returned to Spain in Dhū al-Qaʿdah 399 A.H. In the course of this journey, he acquired knowledge of Hadīth and *qirā'ah* at every place he went. Consequently, he reached a very high rank, causing all the *qurrā'* from that time till today to be indebted to him. Dhahabī *rahimahullāh* rightly said:

إلى أبي عمرو المنتهى في إتقان القراءات

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[1] *Siyar Aʿlām an-Nubalā'*, vol. 18, p. 77.

Proficiency in the qirā'āt (different modes of recitation) ends with Abū ʿAmr.[1]

Demise

He passed away in the middle of the month of Shawwāl 444 A.H. and was buried the same day after the *ʿasr salāh* in the cemetery of Dāniyah. The ruler of the city attended his funeral, and a very large crowd of people was present. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Aʿyān al-Hujjāj*, vol. 2, p. 36.

[2] *Siyar Aʿlām an-Nubalā'*, vol. 18, p. 77.

Hadrat Imām Abū Bakr Ahmad ibn Husayn Bayhaqī *rahimahullāh*

Name and lineage

His name is Ahmad, his father's name is Husayn, and his *kunnīyyat* is Abū Bakr.

Birth and studies

He was born in Shaʿbān 384 A.H. in Bayhaq.

He studied *fiqh* under the famous jurists and scholars of his time, viz. Abū Sahl Saʿlūkī *rahimahullāh* and Abū al-Fath Nāsir ibn Muhammad ʿUmrī Marwazī *rahimahullāh*. He had the opportunity of benefiting tremendously from his teachers, especially Abul Hasan Muhammad ibn Husayn ʿAlawī *rahimahullāh* and Abū ʿAbdillāh Hākim *rahimahullāh*. He is listed among the senior students of Hākim *rahimahullāh* and remained in his companionship for a long period of time.

Students

There is a long list of his students, and many *ʿulamāʾ* of the time benefited from him. From among them is his son, Ismāʿīl ibn Ahmad *rahimahullāh*, Husayn ibn Ahmad ibn ʿAlī *rahimahullāh*, Abul Qāsim Zāhir ibn Tāhir Subhānī *rahimahullāh* and others. Shaykh al-Islam Abū Ismāʿīl Ansārī *rahimahullāh* also received *ijāzah* (permission to narrate Hadīth) from Imām Bayhaqī *rahimahullāh*.

Journeys for the sake of Hadīth

He became occupied with seeking knowledge of Hadīth, collecting it and recording it from a young age. He travelled to many places and centres of learning for this purpose.

Merits

The erudite scholars and *muhaddithūn* unanimously testify in favour of his memory, meticulousness and proficiency. Abul Hasan ʿAbd al-Ghāfir Fārsī *rahimahullāh* says: "He was unparalleled in his time as regards his memory. He was unique among his contemporaries in his accuracy and proficiency."

Zahīr ad-Dīn Bayhaqī writes: He had no equal in the science of Hadīth. He had full mastery over *fiqh* and *usul* (principles). The titles *faqīh-e-jalīl* (erudite jurist) and *usūlī* (expert in principles) had become parts of his name. His Hadīth writings contain many juristical points and issues. This is why he is known as one who combined the sciences of Hadīth and *fiqh*.

Research acumen and impartiality

Sincere intentions and impartiality were from among his many unique qualities. The historians and biographers make mention of his extraordinary research acumen and impartiality on academic issues.

Madh-hab

He belonged to the Shāfiʿī *madh-hab* and was intensely attached to it. He played an important role in its proliferation, propagation, and codification. The Shāfiʿī *madh-hab* derived immense benefit from him. No person belonging to the Shāfiʿī madh-hab can do without his writings.

Abstinence and asceticism

He distinguished himself in his abstinence and asceticism. Biographers refer to him as a pious, abstinent, ascetic, content and chaste personality. It is stated that he began fasting continuously thirty years before his demise.[1]

I know quote – verbatim – the words of Hadrat Maulānā Habīb ar-Rahmān Aʿzamī *rahimahullāh* with regard to him:

His name was Ahmad ibn Husayn, and his *kunnīyyat* was Abū Bakr. He hailed from Bayhaq. He was a famous jurist, Hadīth scholar, *usulī*, author, and *hāfiz* of Hadīth. He was a student of Hākim, the author of *Mustadrak*. He was an ardent worshipper and righteous personality. He lived a life of abstinence. Who has not heard of the books *Sunan Kubrā, Maʿrifatus Sunan wa al-Āthār, Dalā'il an-Nubūwwah* and *Shuʿab al-Īmān?* These are all his works.

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[1] *Tadhkiratul Muhaddithīn*, vol. 2, p. 215.

Imām al-Haramayn (Shāfiʿī) says: "Every Shāfiʿī is indebted to Imām Shāfiʿī *rahimahullāh*. And Imām Shāfiʿī *rahimahullāh* is indebted to Bayhaqī." Imām al-Haramayn says this in the light of the books which Bayhaqī wrote in support and defence of Imām Shāfiʿī *rahimahullāh*.

Towards the latter part of his life, he left Bayhaq under the request of senior *ʿulamāʾ* and went to Nīshāpūr. A special assembly was reserved for him where he related his written works. Many senior *ʿulamāʾ* used to attend this assembly.

His hajj journey was a distinguished journey because the Shaykh as-Sūfīyyah Imām Abūl Qāsim Qushayrī *rahimahullāh* and Imām al-Haramayn accompanied him.[1]

Demise

He passed away in Jumādā al-Ūlā 458 A.H. in Nīshāpūr and was buried in Bayhaq. May Allāh *taʿālā* shower His mercy on him.[2]

Aʿyān al-Hujjāj states that he passed away in 448 A.H.[3]

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[1] *Aʿyān al-Hujjāj*, vol. 2, p. 33.

[2] *Tadhkiratul Muhaddithīn*, vol. 2, p. 215.

[3] *Aʿyān al-Hujjāj*, vol. 2, p. 33.

Hadrat Hasan Abū ʿAlī al-Jūzjānī *rahimahullāh*

Name and lineage

His name is Hasan, his father's name is ʿAlī, and his *kunnīyyat* is Abū ʿAlī.

He was from among the senior *ʿulamā'* of Khurāsān in his time. His explanations used to be appropriate, complete, and verified. He is listed in the second level of the *mashā'ikh*, and was a unique Sufi and *shaykh-e-tarīqah* of his time. He used to remain in the company of Shaykh Muhammad ibn ʿAlī Tirmidhī *rahimahullāh* and Shaykh Muhammad Balkhī *rahimahullāh*. He also wrote some books.[1]

Statements

1. Three things are the pillars of *tauhīd*: (1) fear, (2) hope, (3) love.

An increase in fear is a result of an increase in the warnings against sinning.

An increase in hope is a result of an increase in the promises of Allāh *taʿālā* for doing good deeds.

An increase in love for Allāh *taʿālā* is a result of Allāh's favours and kindness for engaging in His *dhikr* (remembrance).

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[1] *Nafahātul Uns*, p. 307.

A fearful person is never heedless of the remembrance of his beloved. Fear is an illuminating fire. Hope is an illuminating light. And love is the light of all lights.

Note: Glory to Allāh! What an excellent explanation of these facts. They ought to be inscribed on our hearts.

2. The word بخل (*bukhl* – miserliness) has three letters. The letter ب refers to *balā'* (calamity). The letter خ refers to *khusrān* (loss). The letter ل refers to *laum* (reprimand). A miserly person falls into calamity because of his miserliness, he loses and fails in his efforts, and he is reprimanded and chastised for it.[1]

Note: This proves the despicability of miserliness. This is why the *'ulamā'* list it among the reprehensible qualities which have to be rectified so that such a person may be saved from evil consequences.

3. From among the signs of good fortune is when a person finds it easy to carry out acts of obedience, is inspired to follow the Sunnah in his actions, has love for the righteous, displays good character with his fellow brothers, is generous with the creation at large, is concerned about the

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[1] *Hilyatul Auliyā'*, vol. 10, p. 373.

Muslims, and is firm on safeguarding his time. The signs of misfortune are the opposite of all this.

4. The most correct and proper way – which is furthest away from doubts and confusion – of reaching Allāh *taʿālā* is when a person follows the Sunnah in his words, actions, resolutions and intentions. This is because Allāh *taʿālā* says: "If you obey him, you will be guided."

Note: Glory to Allāh! What comprehensive and beneficial statements. It is essential for every Muslim to bear them in mind. The most correct and absolute way of reaching Allāh *taʿālā* is to follow Rasūlullāh *sallallāhu ʿalayhi wa sallam* in every statement and action.

5. He was asked: "How can one reach the way of following the Sunnah?" He replied: "The way of doing this is to abstain from *bidʿāt* (innovations). Follow the things on which the *ʿulamāʾ* of the first century agreed upon. Stay away from the assemblies of *ʿilm al-kalām* (scholastic theology) and those engaged in this field. Adhere strictly to the way of the *salaf sālihīn* (righteous predecessors) as Allāh *taʿālā* instructed us:

فَاتَّبِعُوْا مِلَّةَ إِبْرَاهِيْمَ حَنِيْفًا

Now follow the religion of Ibrāhīm who had remained totally upright [in the worship of only one Allāh].[1]

Note: In like manner, it is essential to follow the unanimous decisions of the *ʿulamā'* of the first century. This is because there is nothing but goodness in remaining steadfast on the way of the unanimous body of the *ummah*. Those *ʿulamā'* who opposed the way of the *jamhūr* (unanimous decision of the *ʿulamā'*) realized the harm of this, and eventually had to revert to the way of the *jamhūr*. We should therefore consider the ways of the *salaf* and the opinions of the *jamhūr salaf* to be essential for us. Understand this well.

Demise

He passed away in 460 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Tabaqāt*, vol. 1, p. 77.

[2] *Siyar Aʿlām an-Nubalā'*, vol. 18, p. 178.

Hadrat ʿAlī ibn ʿUthmān Hajwerī *rahimahullāh*

Name and lineage

His name is ʿAlī, his *kunnīyyat* is Abul Hasan, his father's name is ʿUthmān ibn Abī ʿAlī Hajwerī. He is well-known by the name Dātāganj.

He was a senior shaykh of his time, an *ʿālim*, *muhaddith* and ascetic. He acquired the different sciences from the senior *mashā'ikh, ʿulamā'* and *muhaddithīn* of his time. Hajwer and Jalāb are two villages of Ghaznīn. His lived there in the beginning, and that is why he is known as Hajwerī and Jalābī. Later on he came to Lahore, and is therefore known as Lāhorī.

He was born in 400 A.H.

Written works

Kashf al-Mahjūb is his famous book which was considered to be unparalleled in every era. This is the first book in the Persian language on the subject of *tasawwuf*. Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh* said: "If a person does not have a spiritual guide, he will acquire spiritual treasures by studying *Kashf al-Mahjūb*."

Hadrat Sharaf ad-Dīn Yahyā Munīrī makes constant reference to this book in his *Maktūbāt*. The *malfūzāt* (statements) of Hadrat Jahāngīr Ashraf Samnānī – *Latā'if Ashrafī* – also make constant reference to this book.

He says: When the external is in conflict with the internal, it is *munāfiqat* (hypocrisy). The internal without the external is *zandaqah* (atheism). Knowledge of the internal self is the *haqīqat* (the essence) and knowledge of the external self is the Sharīʿah.

There are three pillars of the science of the *haqīqat*: (1) Knowledge of the Being of Allāh *taʿālā*. In other words, He is since eternity and will remain for eternity. He is not restricted to place and direction. There is none equal to Him. (2) Knowledge of Allāh's attributes. He is all-knowing, He is aware of everything, He sees all and hears all. (3) Knowledge of Allāh's actions. He is the Creator of all creatures.[1]

Etiquette of the *sālik*

Hadrat Shaykh Hajwerī *rahimahullāh* discusses the ways and etiquette of the *sālik* (the one treading the path of *tasawwuf*) in several places in *Kashf al-Mahjūb*. This gist of which is:

1. The *sālik* is one who follows the truth in every situation.

2. He fulfils the rights of fellow humans.

3. The companionship of a shaykh is necessary for him because solitude is destructive for him.

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[1] *Bazm Sūfīyyah*, p. 14.

4. When a saintly person comes to him, he welcomes him with respect.

5. He travels for the sake of Allāh *taʿālā*. In other words, his journeys are for the sake of hajj, jihād, knowledge, or to visit the grave of a shaykh.

6. His food and drink is like the food and drink of a sick person. In other words, it must not be too elaborate and it must be *halāl*. He must not accept the invitations of worldly people.

7. When he walks, he walks with humility and submission. He does not opt for pride and haughtiness.

8. He only sleeps when he feels sleepy.

9. He remains silent because silence is better than speaking.

10. When he seeks anything, he seeks it from Allāh *taʿālā*.

11. A life of complete solitude from people is against the Sunnah. Moreover, it results in the overpowering of desires of the self. But if a *sālik* wishes to be far from people, a

life of solitude is an embellishment for the *sālik*.[1]

Note: Glory to Allāh! What excellent etiquette. May Allāh *taʿālā* inspire us to practise on them. Āmīn. Inspiration is from Allāh *taʿālā* alone.

An incident portraying self-sacrifice

He relates: While in the company of Khwājah Ahmad Hammād Sarakhsī *rahimahullāh*, I witnessed many strange things. On one occasion I asked him about his initial condition. He said: "I left Sarakhs and went out into the desert to tend to camels. I really liked to remain hungry. I used to give my share of food to others. I used to be conscious of this instruction of Allāh *taʿālā*: 'They give preference to others even though they are in need.'

One day a lion emerged from the jungle, seized one of the camels, took it to a hillock, and began roaring. On hearing its roar, all the animals of the jungle gathered. The lion flung the camel and departed without eating it. It then went further on and sat down. The other animals of prey began eating the camel, and once they were satisfied, they departed. When they all departed, the lion came back to the camel and was about to eat it when he saw a fox appearing from a distance. The lion moved away once again. The fox arrived, ate

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[1] *Bazm Sūfiyyāh*, p. 40.

of the camel and departed. The lion returned and ate some of the camel. I was observing all this from a distance.

When he was about to leave, the shaykh said to me: O Ahmad! Giving away a morsel is the work of dogs. While the work of real men is to sacrifice their lives for others. When I saw clear proof of this in the actions of the lion, I cast aside all my occupations, and this was the beginning of my repentance."[1]

Note: Look at the strange and extraordinary method which was adopted by Allāh *ta'ālā* for the training of Khwājah Ahmad Sarakhsī *rahimahullāh*. He displayed an important fact through a lion, viz. real sacrifice means you must feed others, and then eat yourself. At least the *sālikīn* should adopt this way. In fact, it should be the desire of every Muslim – not only in matters of food, but in all other necessities to cast aside one's own needs and see to the needs of one's fellow brothers. In other words, self-sacrifice and seeing to the welfare of others should be one's hallmark. A way different from this is not the way of true men. The same theme is conveyed by a pious elder in more stern words:

"Casting aside the world cannot be done by any greedy and unworthy person. It requires the heart of a lion and a heart as big as the ocean."

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[1] *Nafahātul Uns*, p. 552.

May Allāh *taʿālā* bestow us with the quality of self-sacrifice. Āmīn.

Demise

He passed away on 20 Rabīʿ al-Awwal 460 A.H. in Lahore. His grave[1] is still visited by all types of people.[2]

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[1] We have to say this with much sorrow and grief that on Thursday, the 1st of July 2010, two suicide bombers entered the shrine of Hadrat Abul Hasan Hajwerī *rahimahullāh*, bombed themselves together with 45 Muslims. To Allāh we belong and to Him is our return. One of the salient features of this shrine is that the recitation of the Qur'ān takes place there all the time. But these bombers felt no mercy for these worshippers and those reading the Qur'ān. (compiler)

[2] *Nuzhatul Khawātir*, vol. 1, p. 67.

Hadrat Abū Bakr Khatīb Baghdādī *rahimahullāh*

Name and lineage

His name is Ahmad, his father's name is 'Alī, his grandfather's name is Thābit, his *kunnīyyat* is Abū Bakr, and his title is Khatīb.

He was born on a Wednesday 24 Jumādā al-Ukhrā 392 A.H. in the Iraqi village of Darzbachā. This is a big village on the banks of the Tigris River, to the west of Baghdad. But because he was brought up in Baghdad, he is known as Baghdādī.

Merits

He became engrossed in acquiring knowledge from a young age on account of his erudite father. His tutors and teachers include many scholars of different Islamic lands and centres of Hadīth.

Hadīth

When he turned eleven, his father officially commenced with Hadīth lessons for him. He continued studying and benefiting from the senior *'ulamā'* and scholars of his hometown until the age of twenty. Hadrat 'Atā' *rahimahullāh* who himself was a proficient Hadīth scholar

acknowledges his accuracy, memory, reliability, expertise, and importance in narrating Hadīth.[1]

Khatīb Baghdādī was a unique scholar of Hadīth of his era, and the seal of *huffāz*. Mu'tamin Sājī has rightly stated that after Dāraqutnī *rahimahullāh*, no *muhaddith* like Khatīb Baghdādī *rahimahullāh* was born in Baghdad.

In addition to the above merits, when he used to read Hadīth in the Jāmiʿ Umawī of Damascus, he used to read in such a loud voice that he could be heard in the rear section of the musjid. He used to read correctly with all the rules of reading.

Despite these merits, he accorded much respect to his elders and humbled himself before them. A person said to him: "O Abū Bakr! You alone are the *hāfiz* of Hadīth." He replied: "I am Ahmad ibn ʿAlī Khatīb. The memorization of Hadīth has ended with Dāraqutnī."[2]

Note: Humility and self-effacement are undoubtedly the fruits of perfection in knowledge. If a person does not possess these qualities, he must make an effort to acquire them. He must make earnest *duʿā* to Allāh *taʿālā* for their acquisition. Inspiration is from Allāh *taʿālā* alone.

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[1] *Tārīkh al-Muhaddithīn*, vol. 2, p. 264.

[2] *Aʿyān al-Hujjāj*, vol. 2, p. 35.

Fiqh

He was a distinguished jurist as well. ʿAllāmah Ibn Khalikān *rahimahullāh* writes: "He was essentially a jurist, but he was more occupied with the sciences of Hadīth and history. This is why he remained engrossed with them."

Qirā'ah and sciences of the Qur'ān

He was renowned in *qirā'ah, tajwīd* and Qur'ānic sciences. He was very melodious, and used to read the Qur'ān in measured tones. Special mention is made of his beautiful recitation and style of reading.

Abstinence and piety

He enjoyed a distinguished position in abstinence and piety. He was very enthusiastic about spending for Allāh's cause. The time which remained after his engagements in writing books, teaching, and studying Hadīth was spent in worship and recitation of the Qur'ān. He used to complete one Qur'ān by sunset. People would then gather around him while they were mounted on their steeds and request him to relate Hadīth to them. And he would commence.[1]

History

In addition to Hadīth and fiqh, biographies and history were also his special subjects. From

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[1] *Tadhkiratul Muhaddithīn*, vol. 2, p. 264.

among his well-known written works, *Tārīkh Baghdād* enjoys world-wide recognition. It is published from Egypt in fourteen volumes. His book, *al-Kifāyah*, on the subject of *usūl al-Hadīth* (principles of Hadīth) has been printed from Hyderabad. He wrote about 100 books apart from this.

He belonged to the Shāfiʿī *madh-hab* and was the student of Abū Tālib Tabarī in fiqh.

He heard Ahādīth in Nīshāpūr, Isfahān, Shām, the Hijāz and other places. He travelled to Damascus in 445 A.H. and also performed hajj in the same year. Qadāʿī, a *muhaddith*, also came for hajj the same year. Khatīb heard Ahādīth from him in Makkah. He also went to Karīmah bint Ahmad, who was a well-known narrator of *Sahīh Bukhārī*. He heard the entire *Sahīh Bukhārī* from her in five days.

Note: Glory to Allāh! Look at the honour which Allāh *taʿālā* bestowed to this woman, Hadrat Karīmah *rahimahallāh* – she related *Sahīh Bukhārī* to Khatīb Baghdādī.

Statements

1. When I was drinking zam zam water I made intention that when I return [to Baghdad], I will read *Tārīkh Baghdād* to the people, I must die in Baghdad, and I must be buried near Bishr Hāfī. I accomplished two things: I reached Baghdad and

read *Tārīkh Baghdād* to the people. I hope my third *duʿā* is accepted.[1]

2. Abul Farah Isfarā'īnī relates: We were with Khatīb Baghdādī on his hajj journey. We saw him reading one entire Qur'ān every day, and he used to read in a measured tone.[2]

Demise

He fell ill in Ramadān al-Mubārak 463 A.H. and his condition got worse in the beginning of Dhū al-Hijjah. He passed away on a Monday, the 7th of Dhū al-Hijjah, at the age of 71. He was buried the next day. May Allāh *taʿālā* shower His mercy on him.[3]

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[1] Dhahabī's account of this incident differs from Ibn Jauzī's. Dhahabī relates that one of his three wishes was to read Hadīth in Jāmiʿ Mansūr.

[2] *Aʿyān al-Hujjāj*, vol. 2, p. 25.

[3] *Tadhkiratul Muhaddithīn.*

Hadrat Imām at-Tasawwuf Abul Qāsim al-Qushayrī *rahimahullāh*

Name and lineage

His name is ʿAbd al-Karīm, his *kunnīyyat* is Abul Qāsim, and his father's name is Hawāzin al-Qushayrī. He is remembered by the title of his teacher.

He was born in 376 A.H.

Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh* provides a short but comprehensive introduction to him in his book, *Aʿyān al-Hujjāj*. We are quoting portions from it.

ʿAbd al-Karīm ibn Hawāzin *rahimahullāh* remained in the company of Abū ʿAlī Daqqāq and learnt *tasawwuf* under him. He studied Shāfiʿī fiqh from Abū Bakr Tūsī *rahimahullāh*, and *ʿilm al-kalām* (scholastic theology) from Abū Bakr ibn Faurak.

He enjoys a very lofty position among the *mashā'ikh* of *tasawwuf*. His book, *ar-Risālah al-Qushayrīyyah*, is an excellent explanation of *tasawwuf*, and a guiding light for righteous Sufis.

Hajj

His hajj journey was undertaken with Shaykh Abū Muhammad Juwaynī Imām al-Haramayn and Imām Bayhaqī. During this important journey, he heard Ahādīth from Imām al-

Haramayn and Bayhaqī in Baghdad and the Hijāz.[1]

Admonitions and words of advice

He started a programme of delivering talks and admonitions in the musjid. His talks were so effective that they would melt the hearts. He would answer the questions of his *murīds* and thereby satisfy and convince their hearts. He used to provide powerful proofs from the Qur'ān, and quote the statements of the *mashā'ikh*.

Statements

1. I heard my teacher, Abū ʿAlī Daqqāq, saying: "Every separation starts from opposition." This means that the person who acts against his shaykh no longer remains on his path, and the bond between the two breaks, even if they live in the same area.

2. If a person chooses to remain in the company of a shaykh and then has certain objections against him in his heart, then the pact of companionship has broken.

3. When a *murīd* has strengthened his pact with Allāh *taʿālā*, it becomes essential on him to acquire so much knowledge of the Sharīʿah whereby he can fulfil the obligations of Islam.

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[1] *Aʿyān al-Hujjāj*, vol. 2, p. 36.

4. It is essential for a *murīd* to learn etiquette from a shaykh because if he does not have a tutor he cannot succeed. I heard my teacher, Abū ʿAlī Daqqāq *rahimahullāh* saying: "When a tree sprouts without anyone planting it, it may have leaves, but it will not produce fruits."

Note: Glory to Allāh! Look at how he made it easy for us to understand this spiritual concept through a physical example.

5. The presence of acceptance in the hearts of the *mashā'ikh* is the best testimony for the good fortune of a *murīd*. If there is opposition in the heart of any shaykh, the person will most certainly see the consequences of it, even if it is after some time.

6. A *murīd* must remain totally aloof from young boys and from intermingling with them. The slightest connection with them will open the doors of disgrace, and it will mark the beginning of separation from Allāh *taʿālā*.

7. O man! When you see Allāh *taʿālā* has given another person a higher rank than you, you must become his attendant (*khādim*). This has always been the way of the intelligent ones from among the *ahl-e-sulūk*.

8. One of the etiquette of the *murīd* is to abstain from occasions and situations which give him greatness and positions of leadership. In fact, it is essential for him to consider himself to be from

among the students and *murīds* of the *mashā'ikh*. When a *murīd* (disciple) becomes a *murād* (leader, guide) before the obliteration of the calamities and tribulations of the *nafs*, he will be deprived of the reality and essence. Consequently, no one will benefit from his statements and teachings.[1]

Note: The above statements are quoted the *Rūh-e-Tasawwuf*, the Urdu translation of *ar-Risālah al-Qushayrīyyah*. We now take the honour of quoting a few words of advice from the chapter *an-Nasīhah lil Mustarshidīn*, the Urdu translation of *al-Wasīyyah lil Murīdīn* of the same book. Hakīm al-Ummat Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* had asked Hadrat Khwājah ʿAzīz al-Hasan Sāhib Majdhūb *rahimahullāh* and Muslihul Ummat Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* to translate it.

Advice 1

The first step of the *murīd* in this path has to be of *sidq* (i.e. a genuine and sincere intention). Hadrat Maulānā Farīd ad-Dīn ʿAttār *rahimahullāh* says: "O Farīd! Remain true in your intention so that you obtain the key to Allāh's *maʿrifat* (recognition). If the foundation is correct, then whatever is built on it will be correct. If not, the following poem will apply: 'When the brick-layer

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[1] *Rūh-e-Tasawwuf – tarjumah ar-Risālah al-Qushayrīyyah*, p. 65.

places the first brick crookedly, then the wall climbing towards the distant stars will be crooked.' This is why the *mashā'ikh* say that when people destroy the fundamental principles, they become deprived of the treasure of *wuṯūl* (reaching Allāh *taʿālā*).

Advice 2

When a *murīd* does not find a shaykh in his place of residence, he must emigrate to a place where there is a person who has been selected by Allāh *taʿālā* to guide and steer *murīds*. He must live with him and not leave until he obtains permission from him.

Advice 3

The basis and nucleus of this way [of *taṯawwuf*] is the upholding of the etiquette of the Sharīʿah, safeguarding the hand from extending towards anything which is *ḫarām* and doubtful, protecting the senses from the prohibitions of the Sharīʿah, removing the self from heedlessness and connecting it with Allāh *taʿālā*, and not to consider even the slightest bit of doubtful thing to be lawful even at the times of necessity, let alone at the times when there is no compulsion.[1]

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[1] *Maʿārif Ṯūfīyyah*, p. 305 as quoted from *an-Naṯīḫah lil Mustarshidīn.*

Glory to Allāh! What enlightening words of advice. These should be read again and again, understood fully, and then try to practise on them. Inspiration is from Allāh *taʿālā* alone.

Demise

He passed away in Rabīʿ al-Ākhir 465 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Nafahātul Uns*, p. 548.

Hadrat Shaykh Abul Hajjāj al-Aqsarī *rahimahullāh*

Introduction

His shaykh whose shrine is in Alexandria was from among the honourable companions of Shaykh Abū Madyan *rahimahullāh*. He enjoyed a lofty rank in the Tarīqah and was a senior and erudite shaykh.

An admonitory incident

Some people asked him: "Who is your shaykh?" He replied: "My shaykh is a dung-beetle." The people thought he was joking. So he said: "I am not joking." They asked: "What is a dung-beetle?" He said: "I was awake one cold night when my eyes suddenly fell on a dung-beetle. It was trying to climb a lamp but could not. It would climb a bit and fall down. It did this repeatedly. I counted how many times it tried and I reached the number 700. Even then it did not lose courage and the time of *fajr* arrived. I went out for the *fajr salāh* and when I returned, I saw the dung-beetle on the lamp – it had managed to climb up. So whatever I learnt, I learnt from this dung-beetle."

Note: We learn from this that we must never lose courage in this path. If a *tālib* (the one seeking Allāh *taʿālā*) continues in his efforts, he will certainly reach his destination at some time or the other.

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Addressing his self

He relates: "In the beginning, I used to engage in the *dhikr* of *Lā ilāha illallāh* and was never neglectful in this regard. My *nafs* addressed me once saying: 'Who is your Rabb?' I replied: 'My Rabb is Allāh.' My *nafs* said: 'You have no Rabb apart from me. This is because the true Rabb is the one who is worshipped and whose orders are carried out. And you obey my orders, so I am your Rabb. When I ask you to feed me, you feed me. When I ask you to sleep, you sleep. When I ask you to wake up, you wake up. When I ask you to walk, you walk. When I ask you to listen, you listen. When I ask you to hold, you hold. You obey all my orders. So I am your Rabb and you are my slave.'"

He continues: "I thought about this for several days, and then a fountain of the Sharīʿah was displayed before me (from Allāh *taʿālā*). It said to me: 'You must fight against your *nafs* through Allāh's book. In other words, when it orders you to sleep, you must say to it:

كَانُوْا قَلِيْلاً مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ

They used to sleep but little at night.[1]

When it orders you to eat, say:

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[1] Sūrah adh-Dhāriyāt, 51: 17.

كُلُوْا وَاشْرَبُوْا وَلاَ تُسْرِفُوْا

Eat and drink but do not spend extravagantly.[1]

When it orders you to walk, say:

وَلاَ تَمْشِ فِي الأَرْضِ مَرَحًا

Do not walk on the earth conceitedly.[2]

When it orders you to hold anything, say:

وَلاَ تَجْعَلْ يَدَكَ مَغْلُوْلَةً إِلَى عُنُقِكَ وَلاَ تَبْسُطْهَا كُلَّ الْبَسْطِ

Do not keep your hand fastened to your neck nor open it fully.[3]

I addressed my *nafs*: 'What is the essence of these acts? What will I receive if I do these acts in this way?' It replied: 'If you do this, I will adorn you with the garments of the righteous, crown you with the crown of the *ʿārifīn*, make you wear the girdle of the *siddīqīn*, make you wear the necklace of the *muhaqqiqīn*, and announce you in the market of the *ʿāshiqīn* as:

اَلتَّائِبُوْنَ الْعَابِدُوْنَ الْحَامِدُوْنَ السَّآئِحُوْنَ الرَّاكِعُوْنَ

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[1] Sūrah al-Aʿrāf, 7: 31.

[2] Sūrah Banī Isrāʾīl, 17: 37.

[3] Sūrah Banī Isrāʾīl, 17: 29.

They are those who repent, who worship, who are grateful, who remain abstinent, who bow down…[12]

Note: Glory to Allāh! What an excellent conversation. It is an eye-opener for all.

Statements

1. When you find any person seeking this path, bring him to me. If he is a genuine seeker, it will be my responsibility to convey him to Allāh *taʿālā*. If he is heedless, I will move him away so that he is not a bad influence to the other *murīds.*

2. My *pīr bhāi* (co-*khalīfah*), Abul Hasan ibn as-Sā'igh and I used to present ourselves before our shaykh in Alexandria. I used to consider myself to be on a higher rank than him. So I used to make *duʿā* to Allāh *taʿālā*: "O Allāh! Elevate his rank higher than my rank." Similarly, when he [my *pīr bhāi*] considered himself to be higher than me, he used to make the same *duʿā* in my favour. This was the condition of all our *pīr bhāis* – there was never any mutual jealousy or malice among us.[3]

Note: If only the brothers of the Tarīqah were able to understand this today and practise on it. If they did, many disputes and problems would end.

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[1] Sūrah at-Taubah, 9: 112.

[2] *Tabaqāt Kubrā*, vol. 1, p. 157.

[3] *Tabaqāt Kubrā*, vol. 1, p. 157.

Unfortunately, jealousy and malice is rife in our times. Yet we consider ourselves to be people of the Tarīqah. We seek refuge in Allāh *taʿālā*.

3. If you are unable to meet a shaykh, it will not damage your love for him. We all love Rasūlullāh *sallallāhu ʿalayhi wa sallam*, the Sahābah *radiyallāhu ʿanhum* and the Tābiʿīn although we did not see them. When our beliefs and convictions are realized, there is no need to see and meet personalities. Whereas if we see the personalities, there is still a need for beliefs and convictions to be realized. (For example, the unbelievers among the Arabs saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* but this was not enough for them because their beliefs and convictions were not realized). Yes, if both are found [beliefs and the opportunity to meet the personalities], it is a very great bounty.[1]

Demise

Despite much inquiry and research, we could not establish the year of his demise. However, it is gauged from other evidences that he must have passed away in the fourth or fifth century. May Allāh *taʿālā* shower His mercy on him.

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[1] *Tabaqāt Kubrā*, vol. 1, p. 157.

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Hadrat Sayyid Sālār Masʿūd Ghāzī Bahrā'ich *rahimahullāh*

Name and lineage

His name is Sālār Masʿūd, his father's name is Sāhū, and his grandfather's name was ʿAtā'ullāh. His father held a senior position in Ajmer on behalf of Sultān Mahmūd. He is the nephew of Sultān Mahmūd Ghaznawī.

He was born on 21 Shaʿbān 405 A.H. in Ajmer.

He was a *mujāhid* in Allāh's cause and a famous martyr of India. He is from the progeny of Muhammad ibn Hanafīyyah ʿAlawī *rahimahullāh.*[1]

Muftī ʿAbd al-Bātin Nuʿmānī Benārsī writes in his marginal notes to *Mashā'ikh Benāres*:

He was a courageous person with many righteous qualities. The desire for jihād and raising the word of Allāh *taʿālā* was in him since childhood. When Mahmūd Ghaznawī entered India in the famous battle of Saumnāt, his father, Sālār Sāhū, instructed him to join Mahmūd Ghaznawī. He was only nine years old at the time. After this battle, he joined Mahmūd Ghaznawī and proceeded to Ghaznī. But because the political situation was not conducive, he took permission from Mahmūd Ghaznawī and returned to India

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[1] *Nuzhatul Khawātir*, vol. 1, p. 136.

with a view to propagating Islam and engaging in jihād. He left Ghaznī, went to Ajmer, where he met his father, and then proceeded with his companions on his mission. He travelled to many places, among them were the following: Shewpūr, Multān, Auch, Ajūdhan, Delhi, Meerut, Gardh Kamtīshar, Sambhal, Qanūj, Karāmānikpūr, Bulgrām, Sitrakh. He eventually settled in Bahrā'ich.

His contribution to Benāres

When Mahmūd Ghaznawī succeeded in conquering northern India in the fifth century of the *hijrah*, he sent a *tablīghī* group to Benāres with a view to propagate Islam and establish a place of residence for the Muslims. Benāres was not illuminated with the light of Islam as yet. The area was seeped in Hinduism. Hadrat Sayyid Sālār Masʿūd Ghāzī handed over the responsibilities of Benares to Afdal ʿAlawī and sent him to propagate Islam there.[1]

Expressing a fact

Mufakkir-e-Islam Hadrat Maulānā Abūl Hasan ʿAlī Nadwī *rahimahullāh* writes in his commentary to *Taqwīyyatul Īmān*:

"He is a famous and well-known personality of India. There are many un-verified stories about him. We cannot shed much light on his

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[1] *Mashā'ikh-e-Benāres*, p. 19.

personality on an academic and historical level. Ibn Baṯūṯah makes mention of him in his travelogue. He says that he [Ḥaḏrat Sālār Masʿūd Ghaznī] conquered a major portion of India.

The author of *Nuzhatul Khawāṯir* writes: 'Those who arrive here say that he did not marry. Therefore, every year, visitors to this place get him married and have a celebration.'"[1]

Martyrdom

He was martyred in the district of Bahrā'ich in 488 A.H. and was buried there.[2]

The rulers of India constructed a magnificent building over his shrine. There are other opinions with regard to the year of his martyrdom. May Allāh *taʿālā* shower His mercy on him.

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[1] *Taqwīyyatul Īmān*, p. 25.

[2] *Mashā'ikh-e-Benāres.*

Hadrat Wazīr ibn Wazīr Abū Shujāʿ Abī Yaʿlā *rahimahullāh*

Name and lineage

His name was Muhammad ibn Husayn. He and his father were ministers (*wazīr*) in the ʿAbbāsid Khilāfat. This is why they became famously known as Wazīr.

Character and habits

He was a very pious minister. He had no personal motives whatsoever. He had 600 000 dīnārs when he became minister. He gave the entire amount in charity.

He made many properties *waqf* (endowment in Allāh's name), built *masājid*, and spent profusely on orphans and widows. A disease spread in the city on one occasion. He purchased large amounts of medicines, prepared a tonic from them, and distributed it free of charge in the city.

Someone informed him that a woman and her four children are hungry and have no clothes to wear. He sent a lot of food, clothes and cash money for them. He removed his own clothes and said to his messenger: "As long as you do not return and inform me that they have been well fed and clothed, I will continue shivering in the cold." When he returned, the minister was shivering from the cold. When he informed the minister that they were all fed and clothed now, the minister wore his clothes once again.

He was extremely humble and would not keep any guards or door-men. Women, children, and the masses would come to him without any fear or obstacles, and he would speak to them all.

He used to work with the *'ulamā'* and jurists, and pass judgements and issue orders after seeking their advice. He cancelled all forms of taxation in his ministry.

Hajj

He performed hajj in 480 A.H. when he was still the minister. Along the way, he gave food, drink and medicines to all those who were with him. On reaching Makkah and Madīnah, he began distributing money without any distinction. He fulfilled all the rights of hajj with the poor and the masses, without demanding any special treatment for himself.

After enjoying this lofty position, the tables turned and he was removed from the ministry. He was then ordered to leave Baghdad. He sought permission to go for hajj. And when he received permission, he proceeded.

A person relates: "I met him in Madīnah Munawwarah, and he kissed my hands. I was very surprised, so he said: 'When I was the minister, you used to kiss my hands. So I want to repay you.'"

Demise

He remained in Madīnah, and when he fell ill for the last time, he got someone to convey him to the Rauḏah Mubārak (blessed grave) of Rasūlullāh *ṯallallāhu ʿalayhi wa sallam* where the salutations are read. On reaching there, he stood up and said: "O Rasūlullāh! Allāh *taʿālā* says:

وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوْا أَنْفُسَهُمْ جَاءُوْكَ فَاسْتَغْفَرُوا اللهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ

Had they, when they had wronged themselves, come to you and asked forgiveness from Allāh, and the Messenger would have also sought pardon for them.[1]

"I have presented myself, I acknowledge my sins and crimes, and am hopeful you will intercede on my behalf."

After saying this, he began crying and went back crying. He passed away on that same day. This was in 488 A.H.[2]

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[1] Sūrah an-Nisā', 4: 64.

[2] *Aʿyān al-Ḫujjāj*, vol. 2, p. 43 – quoted from Ibn al-Jauzī and Ibn Kathīr.

Hadrat Abū Nasr ibn Abū Jaʿfar Harawī *rahimahullāh*

Name and lineage

His name is Abū Nasr and his father's name is Abū Jaʿfar.

He was a resident of Kurmān, but moved to Hirāt. This is why he is known as Harawī. He was an *ʿālim* and jurist of the internal and external self. He enjoyed the company of 300 *mashā'ikh*. He also had the opportunity of spending time in the company of Hadrat Khidar *ʿalayhis salām*. He spent long periods of time engaged in worship in the Haram Sharīf, Musjid-e-Nabawī and Bayt al-Maqdis.

An admonitory incident

The reason for his repentance is as follows: A person came to him for a *fatwā*. The subject matter of the *fatwā* was: A young man struck a fat man a few times with a huge stick. The fat man said: "O Khwājah! You may be giving vent to your anger to a defenceless person today, but how will you save yourself from the punishment for this on the day of Resurrection?"

Twenty years have passed since this incident, and the man is crying and regrets his action. His tears have turned to blood. What is the ruling with regard to his state of purity, and his salāh?

When Abū Na<u>s</u>r read it, he was astonished and fell unconscious. When he recovered, he went to meet this person. On reaching there, he learnt that the man passed away. When he went inside, he noticed that the man's hair and beard had become grey. The blood which had been flowing from his eyes coagulated on his face. Despite this, his face appeared illuminated and he was smiling. He was very surprised by all this.

Nevertheless, after his burial, he went towards his house crying. On the way, he met an old man who asked: "O young man! Why are you crying? You probably read a verse of the Qur'ān and you are unable to practise on it. But your crying is the crying of one who has burnt his sides, not the crying of one who has burnt his heart."

Saying this, the old man proceeded. Abū Na<u>s</u>r thus bore one pain after another. On reaching his house, he gave away all his possessions, and began travelling and wandering for Allāh's sake.

<u>Demise</u>

He passed away in 500 A.H. at the age of 120. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Nafa<u>h</u>ātul Uns*, p. 590.

THE AULIYĀ' OF THE SIXTH CENTURY

Hadrat Hujjatul Islam Imām Ghazzālī *rahimahullāh*

Name and lineage

His name was Muhammad, his *kunnīyyat* was Abū Hāmid, and his father's name was also Muhammad.

Birth and education

He was born in 450 A.H. in the Tāhrān district of Tūs. His father was a sincere and poor Muslim who had a love for knowledge. He made a bequest to his Sufi friend to educate his son. This friend excused himself and advised him to admit him in a *madrasah*. Consequently, he took admission in a *madrasah* and became engrossed in his studies.

Imām Ghazzālī *rahimahullāh* studied Shāfiʿī fiqh in his hometown under Shaykh Ahmad ar-Rādhkānī *rahimahullāh*. He then studied under Imām Abū Nasr Ismāʿīlī in Jurjān. He proceeded to Nīshāpūr where he joined the lessons of Imām al-Haramayn. Within a short time, he distinguished himself among his class mates who numbered about 400 and became his teacher's deputy. Imām al-Haramayn used to say in praise of him: "He is a copiously flowing ocean."

He left Nīshāpūr when Imām al-Haramayn passed away. He was 28 years old at the time, but was considered more distinguished than many older *'ulamā'*.

His classes

After completing his studies, Imām Ghazzālī *rahimahullāh* presented himself in the court of Nizām al-Mulk who accorded him much respect and honour because of his popularity and distinguished capabilities, and accepted him in his court. This was a place of scholars. He became an essential part of all the academic discussions, debates, assemblies, and even occasions of marriage and funerals. Imām Ghazzālī *rahimahullāh* used to dominate all these assemblies. On seeing his distinguished capabilities, Nizām al-Mulk appointed him as the head of Madrasah Nizāmīyyah. In those days, this post was one of the highest accolades an *'ālim* could receive. Imām Ghazzālī *rahimahullāh* was no more than 34 years old at the time.

He entered Baghdad in 484 A.H. with much splendour and commenced conducting lessons in Madrasah Nizāmīyyah. Within a few days, his lessons, lectures and in-depth knowledge became the main subject of discussion in Baghdad. Students and *'ulamā'* from all places came in droves to derive benefit from him, and his lessons became a nucleus for the people. About 300 erudite students and 100 leaders and people of influence used to attend his lessons.

His intelligence, academic acumen, and lofty personality gradually created such an effect and firmness that he came on par with the rulers. According to one of his contemporaries (Shaykh ʿAbd al-Ghāfir Fārisī), the authority and awe of the leaders, people of influence, and even the caliphate became pale in comparison to his influence.

In 485 A.H., the ʿAbbāsī khalīfah, Muqtadā Billāh, sent him as his envoy to Tarkān Khātūn, the wife of Malik Shāh Saljūkī. The khalīfah, Mustazhir, who was the deputy of Muqtadā Billāh had a special affinity and bond with Imām Ghazzālī. It was under his request that Imām Ghazzālī *rahimahullāh* wrote a book in refutation of the Bāṯinīyyah sect. The book was named Mustazhirī – after the name of the khalīfah.[1]

An eleven year journey

The highest position which any academic and religious personality could have attained demanded that Imām Ghazzālī *rahimahullāh* remains content with it and spends his entire life in its confines – as was done by some of his teachers, and as people are generally wont to do. But his restless nature and high aspirations were not satisfied with this lofty position. His high aspirations were what really made him an Imām

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[1] Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh*: *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 130.

and a Hujjatul Islam (proof of Islam). There are very few examples of where a high position is sacrificed, and one remains engrossed and focused in searching for his goals. Imām Ghazzālī *rahimahullāh* himself explains the conditions and reasons which prompted him to take this step, and prevented him from continuing his academic activities. He left the kingship of academic knowledge and went out in search of real knowledge and internal wealth. And he succeeded in his quest. Imām Ghazzālī *rahimahullāh* describes all this in his book, *al-Munqidh min ad-Dalāl* (deliverance from error). This book is worth reading. He writes towards its end:

The Sufis are the ones who are treading Allāh's path

It is not possible to detail and encompass all the expositions and whatever else I acquired during those times of solitude. But for the benefit of the reader, I will certainly say that I was convinced that the Sufis alone are the ones who are treading Allāh's path. Their ways are excellent, their path is the straightest, and their character is the most upright and correct. If the intelligence of the intellectuals, the wisdom of the sages, and the knowledge of those who know the mysteries of the Sharīʿah were brought together with a view to presenting a better life and character than the Sufis', it would not be possible. All their external and internal situations are derived from the lamp

of prophet-hood. And there is no light on earth which is better than the light of prophet-hood.[1]

Note: Glory to Allāh! Look at the glowing words with which he describes the life and character of the genuine Sufis. Imām Ghazzālī *rahimahullāh* alone had the right of saying such things.

From solitude to public life

Imām Ghazzālī *rahimahullāh* may have continued in his life of solitude, and spent the rest of his life in spiritual enjoyment and the tranquillity of seclusion. However, the phenomenal work which Allāh *taʿālā* was to take from him demanded that he leave his life of solitude and spend it in teaching, imparting knowledge, writing books, and getting involved in a social life so that he could be of benefit to Allāh's servants.

He had to refute atheism and philosophy, and prove the superiority and genuineness of Islam on an intellectual and academic level – especially so because Allāh *taʿālā* had conveyed him to the level of conviction and certainty. There was no better person than him for this task. Allāh *taʿālā* had willed for this task to be carried out, and Islam was in dire need of it. That is why Imām Ghazzālī *rahimahullāh* himself felt a calling from within his self and he was overcome by the notion that this immense task, and representing the

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 132.

Prophets *ʿalayhimus salām* was an obligation of the time and the most superior form of worship.

He himself explains his move from solitude to public life. We quote the last portion of it:

"This was all because of divine will. Just as it was unimaginable to leave my prestigious position in Baghdad and bid farewell to it, it all became easy by Allāh's *taʿālā* order. Similarly, when I was in solitude, I never imagined I will be able to leave it and return to public life. But when the time came, the means for it were provided."

Thus, he proceeded to Nīshāpūr in 499 A.H., returned to Madrasah Niẕāmīyyah, and began teaching once again. But now there was a difference in his teaching occupations, talks and speeches. Previously, he did them under the orders of his self and emotions. Now he considered himself to be divinely instructed. He writes in this regard:

"I feel that although I have come back to disseminate knowledge, it will not be correct to call it a resumption of my previous occupation. There is a world of difference between the two. Previously I had been disseminating knowledge which was a means to acquire position and authority. And this is what I used to call towards through my words and actions; and this was my objective and goal. But now I am calling towards knowledge which would compel a person to abandon position and authority. I was now

desiring my own reformation and the reformation of others. I do not know whether I will reach my goal, or I will die before that. But based on my conviction and experiences, I firmly believe that real power rests with Allāh *taʿālā* alone. It is through Him alone that a person can save himself from deviation and evil; and get guidance and the strength to obey Him.

In essence, I did not make the move of my own accord. Rather, Allāh *taʿālā* put me into motion. I did not commence the task on my own – it is Allāh *taʿālā* who put me to it. I make *duʿā* Allāh *taʿālā* reforms and rectifies me first, and then others may reform through me. He must place me on the path first, and then I will be able to guide others. The truth must be exposed to me, and then – by Allāh's grace – I must get the inspiration to follow it. Falsehood must be made clear to me, and He must save me from following it.[1]

His achievements

Imām Ghazzālī's *rahimahullāh* works of reformation may be divided into two:

1. Combating the spread of philosophy and Bātinīyyah, and shaking their foundations on behalf of Islam.

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 141.

2. An Islamic and moral evaluation of society and life, their criticism and reformation.

Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh* goes to some detail with regard to his achievements on the first point. For the sake of brevity, we are not quoting it here. However, we are quoting the beginning section of the second point.

Imām Ghazzālī's *rahimahullāh* second reformational achievement was his Islamic assessment and evaluation of society, and his efforts to rectify and revive it. An example of his efforts in this regard and his successful results are manifested in his *magnum opus – Ihyā' 'Ulūm ad-Dīn* (revival of the religious sciences).

Ihyā' 'Ulūm ad-Dīn

There are a few books in Islamic history which influenced the minds and hearts of Muslims, which had the greatest impact on them, and with which Islamic circles were influenced for a long period of time. *Ihyā' 'Ulūm ad-Dīn* enjoys a distinguished position in this regard.

Hāfiz Zayn ad-Dīn Irāqī , the author of *Ulfiyah* (d. 806 A.H.), undertook to source the Ahādīth of *Ihyā'*. He says: "The *Ihyā' 'Ulūm* of Imām Ghazzālī is one of the greatest books in Islam."

ʿAbd al-Ghāfir Fārisī, a contemporary of Imām Ghazzālī *rahimahullāh* and a student of Imām al-

Haramayn, says: "No book like the *Ihyā'* was ever written before it."

Shaykh Muhammad Gāzrūnī *rahimahullāh* says: "If all the sciences of the world are destroyed, I will be able to revive them from *Ihyā' al-'Ulūm.*"

Although Hāfiz Ibn Jauzī differs with some aspects of the book, he acknowledges its impact and acceptance. He compiled a concise version of it under the title *Minhāj al-Qāsidīn.*

This book was written under special conditions and situations, and with a peculiar fervour and emotion. Imām Ghazzālī *rahimahullāh* had left Baghdad in search of the truth and conviction. He bore hardships and lived the life of a wanderer for ten years; and then wrote *Ihyā'*. It was a rare gift of his journeys, which he brought for his people. It is a reflection of the impressions of his heart, academic experiences, reformational ideas, and emotional feelings.

This is the first detailed book in Islam which evaluates our entire lives and the degenerated Islamic society. It outlines the causes for our moral ailments, and provides treatments for them.

The *'ulamā'* and people of religion

Imām Ghazzālī *rahimahullāh* was of the opinion that the biggest responsibility for this world wide corruption, and religious and moral downfall lies with the *'ulamā'*. He considered them to be the

salt of the *ummah*; if the salt is spoilt what is there to put it right? A poet says:

يا معشر القراء يا ملح البلد — ما يصلح الملح اذ الملح فسد

O group of 'ulamā'! O you who are the salt of the land. If the salt itself is spoilt, what is there to put it right?

While writing about the excess of spiritual maladies and general heedlessness, he says:

الثالثة هو الداء العضال فقد الطبيب فإن الأطباء هم العلماء وقد مرضوا في هذه الأعصار مرضا شديدا وعجزوا عن علاجه.

The third cause is like an incurable disease, viz. the patient is there but the doctor is missing. The 'ulamā' are the doctors, but they themselves have become critically ill in these times, and are unable to treat [the patients].

He considered the retrogression of the rulers to be caused by the weakness of the *'ulamā'* and their unconcern about their obligations. He writes:

وبالجملة انّما فسدت الرعية بفساد الملوك، وفساد الملوك بفساد العلماء، فلو لا القضاة السوء والعلماء السوء لقل فساد الملوك خوفا من انكارهم.

In short, the subjects became corrupt because of the corruption in the rulers, and the rulers became corrupt because of the corruption among the 'ulamā'. Were it not for evil judges and evil

'ulamā', the corruption of the rulers would have decreased because they would have feared their ['ulamā'] objections and disapproval.[1]

Imām Ghazzālī *rahimahullāh* is complaining about the *'ulamā'* of his time for not carrying out the responsibilities of enjoining good, forbidding evil, and speaking the truth before tyrant rulers as was done by the *'ulamā'* of the past. He feels that the reason for this is that the *'ulamā'* have themselves become prone to seeking this material world, and seeking worldly fame. After quoting incidents wherein the genuine *'ulamā'* showed their bravery in speaking the truth before the rulers, taking them to task, and disapproving their actions; he writes as follows:

"This was the way of the *'ulamā'*, and their level of enjoining good and forbidding evil. They did not bother in the least about the power and authority of the rulers. They placed their trust in Allāh's grace. They were convinced of Allāh's protection. They accepted Allāh's decree of receiving the rank of martyrdom. Their intentions were pure, this is why rocks would be reduced to wax by their speech, and people with the hardest of hearts would be affected by their words. But the situation now is that greed for the world has caused the *'ulamā'* to become dumb. They are now silent. Even if they do speak, there is no correlation between their words and their actions.

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[1] *Ihyā' 'Ulūm ad-Dīn*, vol. 2, p. 132.

This is why it has no effect. Even today, if they were to resort to sincerity and honesty, and endeavour to fulfil the rights of knowledge, they will certainly succeed. The corruption of the subjects is because of the corruption of the rulers. And the rulers' corruption is due to the corruption of the *'ulamā'*. The corruption of the *'ulamā'* is because of the overpowering of love for wealth and authority. A person who is overpowered by love for this world cannot rectify and reprimand the people in the least, let alone rectifying the rulers and seniors."[1]

During the era of Imām Ghazzālī *rahimahullāh*, the *'ulamā'* were engrossed with the minute details of *fiqh* and the issues in which there were differences of opinion. Discussions and debates on these issues were the order of the day. Assemblies, functions and the courts of the rulers were all occupied with these juristical discussions and debates. The engrossment and fanaticism of the *'ulamā'* and students in this regard had increased to such an extent that all other sciences and services to *Dīn* were disregarded. So much so, the rectification of the self and culturing of character which were the prerequisites for success in the Hereafter were ignored. Imām Ghazzālī *rahimahullāh* writes in his critique of this situation:

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[1] *Ihyā' 'Ulūm ad-Dīn*, vol. 2, p. 312.

"If a jurist was asked about any of these themes (patience, gratitude, fear, hope, etc. or malice, jealousy, ungratefulness, cheating, fabricating, etc.), or if he was even asked about sincerity and reliance (*tawakkul*), or the ways of saving one's self from ostentation – knowledge of which is *fard ʿayn*, and disregarding it could lead to destruction in the Hereafter – he [the jurist] will not be able to give an answer. But if you were to ask him about *liʿān* (sworn allegation of adultery), *zihār* (comparing one's wife to one's mother's back – a form of divorce), *ramy* (pelting of stones in Minā during hajj), etc. he will explain books and books of intricate details on these subjects for which there will be no need for many generations to come. Even if a need for them arises, you will find a person who will be able to issue a *fatwā*. Despite this, an *ʿālim* will spend all his time in acquiring these details, memorizing them and teaching them. But he will disregard the thing which is essential for him. If you were to ask him about it, he will say: 'I am engrossed in this branch of knowledge because it is knowledge of *Dīn*, and it is *fard kifāyah*. In studying and teaching this branch, he fools himself and those whom he is teaching. Whereas an intelligent person knows very well that if it is his objective to fulfil a *fard kifāyah* and absolve himself of his responsibility, he is giving preference to this *fard kifāyah* over something which is *fard ʿayn*. In fact, there are also other *fard kifāyahs* which ought to be given more importance. For example, there are so many cities in which there are only

non-Muslim doctors whose testimony in rulings of *fiqh* cannot be accepted. But we do not see any *ʿālim* who – after perceiving and seeing this need – turning his attention to medical sciences. On the contrary, students are rushing in droves to study *fiqh*, especially the contentious issues of *fiqh*. Whereas the city is filled with such *ʿulamā'* whose main occupation is to issue *fatāwā* and teach the rulings. I do not understand how the *ʿulamā'* can consider engrossment with such a *fard kifāyah* to be permissible in which groups upon groups are taking care of. And how did they cast aside a *fard* which no one is paying any attention to? Is there any other reason apart from the fact that if they were to study medicine they will no longer be able to supervise the *auqāf* (endowments), carry out bequests, administer and control the wealth of orphans, be appointed to positions in the judiciary and issuing of *fatāwā*, show their superiority over their contemporaries, and open the way for their enemies and rivals to gain control of the government??![1]

Criticism against the wealthy

Imām Ghazzālī *rahimahullāh* also made a very accurate critique of the wealthy and affluent people. His pen lays bare the facts in this regard. He writes:

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[1] *Ihyā' ʿUlūm ad-Dīn*, vol. 1, p. 19; *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 152.

"Many of these wealthy people have the enthusiasm to spend their wealth for hajj, and so, they perform hajj again and again. Many a time, they leave their hungry neighbours and go for hajj. Hadrat 'Abdullāh ibn Mas'ūd *radiyallāhu 'anhu* rightly said that in the latter generations, there will be a proliferation of people who will go unnecessarily for hajj. It will be very easy for them to undertake journeys, and they will have no shortage of money. They will return deprived and dispossessed from hajj. They will be travelling through the deserts and barren fields while their fellow companions will be suffering [in poverty], and they will not bother about seeing to their needs in the least.

Abū Nasr Tamār relates: A person came to Bishr ibn al-Hārith and said: I intend going for hajj, do you have any work [which I could do for you]?' He replied: 'How much money did you keep aside for your expenses?' He said: 'Two thousand dirhams.' Bishr asked: 'What is your purpose in performing hajj? Is it to display your abstinence, desire for the Ka'bah, or seeking [Allāh's] pleasure?' The man said: 'Seeking [Allāh's] pleasure.' Bishr said: 'Very well. If I show you to do something while you are at home and you will still acquire Allāh's pleasure, and you spend these 2 000 dirhams, and you are certain of acquiring Allāh's pleasure, will you be prepared to do it?' The man said: 'I will certainly do it.' Bishr said: 'Okay, go back and give this money to ten people who are in debts. They will be able to fulfil their debts, the poor ones will be able to set right their situation,

the one with a family will be able to provide for his wife and children, the one who is in-charge of orphans will be able to give them something and make them happy. And if your heart agrees, go and give the entire amount to just one person. This is because to bring joy to a Muslim, to help the needy, to remove a difficulty, and to help the weak is superior to performing 100 optional hajj. Go and do exactly as I told you. If not, you may tell me what is in your heart.' The man said: 'Shaykh! The truth of the matter is that I am overcome by the desire to undertake a journey.' On hearing this, Bishr smiled and said: 'When one's wealth is filthy and doubtful [earned through doubtful ways], then the *nafs* (self) makes demands for the fulfilment of its desires. It then presents good deeds before him, whereas Allāh *taʿālā* promised that He only accepts the deeds of the *muttaqīn* (the pious and righteous servants).'

Some wealthy people are occupied in protecting and safeguarding their wealth because of their stinginess. They are very enthusiastic about certain physical acts of worship in which they do not have to spend any money. For example, fasting during the day, spending the night in worship, completing the recitation of the Qur'ān. These people are also deceived because a destructive miserliness has taken control of their hearts. To remove this, there is a need to spend wealth. But they are occupied in such deeds which they do not really need. Their similitude is like a person in whose garment a snake has

entered and it is about to kill him. But he is busy preparing *sikanjbīn*[1] in order to give relief to his yellow-fever. Now when is a person who is bitten by a snake ever in need of *sikanjbīn*!?

Someone said to Bishr: 'Such and such rich man keeps many fasts, and performs many [optional] salāhs.' He said: 'The poor fellow has abandoned his responsibility and is engaged in other activities. His situation demanded that he feeds the hungry, spends on the poor. This is better for him than keeping himself hungry and performing optional salāhs. While he is occupied in amassing the world and depriving the poor at the same time.'"[2]

Self evaluation

The most effective part of the book is where Imām Ghazzālī *rahimahullāh* gives advice, urges towards good (*targhīb*), warns against evil (*tarhīb*), speaks about the fleeting nature of this world, the greatness of the Hereafter, the need for *īmān* and good deeds, the importance of rectification and purification of the *nafs* (soul), and the harms of diseases of the heart. He reprimands and castigates the *nafs*, teaches the reader how to address his *nafs* and converse with it, and how to

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[1] Vinegar and honey mixed together, or lime juice mixed with sugar.

[2] *Ihyā' 'Ulūm ad-Dīn*, vol. 3, pp. 351-352; *Tārīkh Da'wat wa 'Azīmat*, vol. 1, p. 165.

prepare it for the Hereafter. He addresses his *nafs* as follows:

"O *nafs*! Think a bit rationally. If a Jew were to tell you that such and such delicious food is harmful for you, you exercise patience and keep away from it. And you are prepared to bear hardships at not being able to eat it. Are the Prophets *ʿalayhimus salām* – who are supported by miracles – the injunctions of Allāh *taʿālā* and the divinely-revealed Books of less value to you than the opinion and estimation[1] of a Jew!? If a child were to tell you that there is a scorpion in your clothes, you will remove them without thinking for a moment. What! Are the unanimous words of the Prophets *ʿalayhimus salām*, *ʿulamāʾ*, *auliyāʾ* and wise sages of less importance to you than the words of this child!? Is the fire of Hell, its shackles, axes, punishment, *zaqqūm* (a bitter tree in Hell), iron rods, snakes, scorpions, and poisonous creatures less dangerous to you than a scorpion [of this world] whose discomfort lasts not more than a day at most. This is not the mark of intelligent people.

O *nafs*! If you know all these things and you believe in them, why do you dilly dally in putting them into practice? Death is waiting for you and

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[1] The words opinion and estimation are used to show that there is no certainty in the words of the Jew, as opposed to the words, injunctions and teachings of a Prophet and the divinely-revealed Book which he came with.

will seize you without any respite. O *nafs*! What do you say about a sick person whom the doctor asked to abstain from drinking cold water for just three days so that he may regain his good health; and for the rest of his life he may enjoy drinking cold water. The doctor strictly warned him that cold water is extremely harmful for him in the present situation. If he were to disregard the instruction, he will have to give up cold water for the rest of his life. Tell me the truth, what does intelligence demand in such a situation?

Should the sick man be patient for three days so that he can live comfortably for the rest of his life? Or should he fulfil his desires, and then be deprived of this blessing [of cold water] for 300 days or 3 000 days? Three days are nothing compared to the rest of your life. Similarly, your entire life is nothing compared to the eternal life of the Hereafter (the period of life of the people of Paradise and Hell). Can you say that the discomfort of controlling your self for three days is worse and longer than the different levels of punishment and torment in the Hell-fire? How can a person who cannot bear a small discomfort ever bear the severe punishment of Allāh *taʿālā*?

After observation, I conclude that you give respite to your soul for two reasons: (1) *kufr khafīyy*, (2) absolute foolishness. *Kufr khafīyy* means that your conviction in the day of Reckoning is weak, and you do not know about reward and punishment. Absolute foolishness means that you rely on Allāh's quality of pardon and kindness

without thinking about His subtle planning and respite. Despite your "reliance" [on Allāh's pardon], you are not prepared to rely on Him and place your trust in Him for a single piece of bread, a single seed of grain, and for a single word which emanates from your mouth. Instead, you will resort to thousands of schemes for their acquisition. It is this ignorance of yours which has made you applicable to the following statement of Rasūlullāh *sallallāhu 'alayhi wa sallam*:

الكيس من دان نفسه وعمل لما بعد الموت، والأحمق من اتبع نفسه هواها وتمنّى على الله الأماني.

An intelligent person is he who takes stock of himself and does [good] deeds for what is to follow after death [i.e. for the Hereafter]. A foolish person is he who follows his desires and still hopes [for forgiveness] from Allāh.[1]

O *nafs*! You must be constantly on your guard, and do not be deceived by Satan. You must feel sorry for your self, and you have been commanded to be concerned about your self. Look! Do not waste your time; you have just a few breaths of life. Even if a single breath of yours is wasted, it is as if a portion of your assets has gone to waste. Make the best of your good health before illness, spare time before preoccupation,

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[1] *Iḥyā' 'Ulūm ad-Dīn*, vol. 4, p. 405.

wealth before poverty, youth before weakness, life before death; and prepare for the Hereafter for as long as you have to live there."[1]

Note: Glory to Allāh! What an inspiring theme which every believer ought to bear in mind.

The remainder of his life

Imām Ghazzālī *rahimahullāh* spent this time in academic and religious occupations, and it still contained a student-like spirit. He could not turn his attention to Hadīth as much as he had directed himself to rational sciences and a few traditional sciences. During this time, he thought of making up for his deficiency in this regard. Consequently, he obtained the services of a famous Muhaddith, Hāfiz 'Umar ibn Abil Hasan ar-Rawāsī, as his guest, studied *Sahīh Bukhārī* and *Sahīh Muslim* under him, and received a *sanad* (chain of transmission) from him. His final days were spent in the study of Hadīth. Ibn 'Asākir *rahimahullāh* writes:

وكانت خاتمة أمره إقباله على حديث المصطفى صلى الله عليه وسلم، مجالسة أهله ومطالعة الصحيحين البخاري ومسلم الذين هما حجة الإسلام.

The final stage of his life was devoted to the Hadīth of Rasūlullāh sallallāhu 'alayhi wa sallam, sitting in the company of Hadīth scholars, and

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[1] *Tārīkh Da'wat wa 'Azīmat*, vol. 1, p. 177.

studying the Sahīh of Bukhārī and Muslim – both of which are mandates and proofs in Islam.[1]

One year before his demise, he wrote the book *al-Mustasfā* in 504 A.H. which is listed among the three pillars of *usūl al-fiqh* (the principles of jurisprudence). The *'ulamā'* paid much attention to this book. It is the last of his written works.

Striving with deeds

When it came to actions and deeds, he did not cast aside anything for his mental, academic, moral and spiritual progress and perfection. Together with academic acumen, comprehensiveness and perfection; he pledged *bay'ah* at the hands of a sincere and astute *shaykh-e-tarīqah* of his time, viz. Shaykh Abū 'Alī Fārmadī (died 477 A.H.), and studied *tasawwuf* under him. He then sacrificed everything in this path, reached its goals and objectives, and experienced the true joy of it all.

Note: Just ponder! Look at how Allāh *ta'ālā* – through His grace and kindness - confers lofty positions and intricate tastes to His special and devoted servants. The blessing of this was that in a life which extended for just 55 years, Imām Ghazzālī *rahimahullāh* was able to write such unique and beneficial books in addition to his teaching and academic activities. The Muslim

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[1] *Tabyīn Kidhb al-Muftarī*, p. 296.

ummah benefited from his blessings, and is still benefiting from them. May Allāh *taʿālā* reward him with the best of rewards. May Allāh *taʿālā* enable this 80 year old man [the author is referring to himself] with the inspiration to serve *Dīn* even if it is just one percent of what Imām Ghazzālī *rahimahullāh* did. May He honour us with close proximity to Him and acceptance in His sight. Āmīn.

Demise

Imām Ghazzālī *rahimahullāh* passed away in Tābrān on 14 Jumādā al-Ūlā 505 A.H. at the age of 55. Ibn Jauzī *rahimahullāh* quotes Ahmad Ghazzālī's – the brother of Imām Ghazzālī – description of his brother's demise as follows:

He woke up on a Monday morning, performed his *wudū'* and salāh, asked for a *kafan* (burial shroud), placed it against his eyes and said: "I accept the order of Allāh." He then stretched out his legs. When people looked at him, he had departed from this world. May Allāh *taʿālā* shower His mercy on him, and may He illuminate his resting place. (as quoted from *Tārīkh Daʿwat wa ʿAzīmat*, p. 190)[1]

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[1] *Ittihāf as-Sāddah al-Muttaqīn (Sharh Ihyā' al-ʿUlūm)*, pp. 11-12.

Hadrat Abul Wafā' ibn 'Aqīl Hambalī *rahimahullāh*

Name, lineage and birth

His name is 'Alī, his *kunnīyyat* is Abul Wafā', and his father's name is 'Aqīl. He was born in 431 A.H.

He was a very senior personality of Islam, and a very intelligent man. Shaykh Ibn al-Jauzī *rahimahullāh* says that he was always occupied with knowledge, and possessed excellent ideas and thoughts. He used to remain engrossed in solving intricate and difficult *masā'il* (issues and rulings). Hāfiz Ibn Rajab Hambalī *rahimahullāh* says that Ibn 'Aqīl *rahimahullāh* wrote many books – numbering about twenty – on various sciences.

The largest book in the world

His largest compilation is titled *Kitāb al-Funūn*. It contains many useful points covering admonition, *tafsīr*, *fiqh*, *usūl al-fiqh* (principles of jurisprudence), *usūl ad-dīn* (principles of religion), grammar, literature, poetry, history, stories, and other sciences. He collated his thoughts and deductions in this book. Hāfiz Dhahabī *rahimahullāh* says: "There is no book larger than it. This was related to me by a person who saw a particular volume of it which was some number after 400." Ibn Rajab *rahimahullāh* says: "Some people are of the opinion that this book comprised of 800 volumes."

https://darsenizami.wordpress.com/

He mastered various sciences and branches of knowledge. He was a teacher, muftī and debater. Ibn al-Jauzī *rahimahullāh* refers to him as follows:

كان إمام دهره وفريد عصره

He was an imām of his time, and a unique personality of his era.[1]

An admonitory story

Ibn ʿAqīl *rahimahullāh* relates in his book, *al-Funūn*: I went for hajj, and one day, my eyes fell on a glittering object in the Haram. When I picked it up, I realized it was an expensive necklace of pearls which were threaded through a red thread. I was still turning it about and examining it when I heard an old blind man calling out: "Anyone who found my pearl necklace, please give it to me, and I will give him 100 dīnārs as a reward." I said to him: "What does it look like?" He replied: "It is threaded with a red thread." I extended the necklace towards him and said: "Here, take this necklace of yours." He said: "Here, take these 100 dīnārs as a reward." I replied: "By Allāh, I will not take them."

Coincidentally, I had to proceed to Shām. I went to Bayt al-Maqdis (in Jerusalem) and then came to Damascus. My mother was alive at the time, so

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[1] *Nasīhatul Muslimīn*, p. 254.

I left Damascus and proceeded to Baghdad. On the way, I passed by Halab (Aleppo). I reached there in the evening, and took shelter in a musjid. I was in a bad condition because of hunger and the cold. When it was the time of salāh, the trustee of the musjid asked me to lead the salāh, which I did. The people then gave me some food. It was the month of Ramadān. The people said to me: "The imām of this place was a very pious man who passed away a few days ago. We request you to remain here for the entire month." I agreed and began leading them in salāh.

One day, the people said to me: "The previous imām has a daughter. We think you should marry her." I accepted the offer. I remained there for a full year and a son was born to us. My wife fell ill on account of this pregnancy. I was looking at her one day when I saw a red thread around her neck. When I looked carefully, it turned out to be the same necklace which I had found in Makkah.

When I related the entire story of the necklace to my wife, she began crying and said: "Are you that same man? By Allāh, my father used to constantly make this *duʿā*: 'O Allāh! Give my daughter a husband like the man who returned the necklace to me. Allāh *taʿālā* accepted his *duʿā*.' My wife passed away thereafter. I took the

necklace and the other items which she left behind and proceeded to Baghdad.[1]

Note: The great Muhaddith Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh* quotes a similar story with regard to Qādī Muhammad ibn ʿAbd al-Bāqī *rahimahullāh*. We did not quote it for the sake of brevity.

Statements

1. Ibn Jauzī *rahimahullāh* says that when the time of his death approached, some women began crying. He said to them: "I wrote *fatāwā* for fifty years and signed on behalf of Allāh *taʿālā*. So leave me now so that I could get the joy of meeting Him." He did not leave behind any inheritance except for his clothes and books.

2. You should not find it difficult to spend of your self for Allāh's sake because you do not find it difficult to spend on other things.

3. It is not permissible for me to waste a single moment of my life. When my tongue is not engaged in discussions and debates, and when my eyes are shut from reading books; I still occupy myself in thoughts even if I am lying down.

4. I go to much pains in ensuring my times of eating are very short. In fact, I prefer eating cake

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[1] *Aʿyān al-Hujjāj*, vol. 2, p. 79.

and flushing it down with water than eating bread [which is more difficult to chew] so that I get more time to read, or I am able to write something useful.

Note: This shows we must value our time. These valuable moments cannot be regained. We all – especially students and *ʿulamā'* – must be very particular about not getting into the habit of wasting our time.

Demise

He passed away in 513 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Naṣīḥatul Muslimīn, tarjumah Risālatur Mustarshidīn*, pp. 254-347.

Hadrat Qādī Abū Bakr Muhammad ibn ʿAbd al-Bāqī *rahimahullāh*

Name and lineage

His name is Muhammad, his *kunnīyyat* is Abū Bakr, and his father's name is ʿAbd al-Bāqī.

He was a shaykh, imām, an erudite scholar, and a just narrator [of Hadīth]. He was a resident of the Nasrīyyah district of Baghdad. This is why he is referred to as Nasrī. He was an Ansārī [from the progeny of the Ansār of Madīnah Munawwarah] by lineage. He was a Hambalī, and was popularly known at Qādī Aʿristān.

He was born on 10 Safar 442 A.H.

Written works

His book, *Mashīkhah*, is in three volumes. Abul Qāsim Tanūkhī *rahimahullāh* had granted him permission, and he studied certain juristical issues under Qādī Abū Yaʿlā *rahimahullāh*. He commenced narrating Ahādīth during the era of Khatīb [Baghdādī] and was twenty years old at the time. The high level of *isnād* (transmission of Ahādīth) ends with him.

Abū Mūsā Madīnī *rahimahullāh* says that he was an imām in the different sciences and branches of knowledge.

He says: "I memorized the Qur'ān when I was seven years old, and there is no branch of

knowledge which I did not delve into. I either acquired it to the full, or I acquired a part of it, except for the science of *nahw* (grammar)."

He says: "I do not remember ever wasting any moment of my valuable time in play and amusement."

Ibn Jauzī *rahimahullāh* says that he narrated his own incident: "At the time of my death, two astrologers came and said that I will live until I am 52. But I am still alive while I am presently over ninety years old."

Note: This shows that astrologers also give wrong information. May Allāh *taʿālā* protect us from them.

Ibn Jauzī *rahimahullāh* says: "He was a handsome man, sweet in his speech, and of excellent social etiquette. He used to perform his salāh in Jāmiʿ Mansūr. He was a reliable, intelligent and astute person. There was no one to match him in the branch of inheritance laws.

Demise

He passed away on 2 Rajab 535 A.H. before *zuhr*. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Siyar Aʿlām an-Nubalāʾ*, vol. 2, p. 23.

Shaykh Abū Yaʿqūb Yūsuf ibn Ayyūb Hamdānī *raḫimahullāh*

Birth

He was born around the year 440 A.H.

He is listed among the exceptional imāms of his time. He reached a level of proficiency in the training and tutoring of *murīds* in Khurāsān. Large groups of *ʿulamā'* and *ṣulaḫā'* (righteous personalities) used to remain in his *khānqāh* and derive benefit from his words.

He delves into the topic of *simāʿ* but we have not quoted it here for pragmatic reasons. He speaks in praise of *simāʿ* and describes the conditions and situations of the people of *simāʿ*. The reader may refer to the original book if he likes.

Miracles of the shaykh

Ibrāhīm ibn Ḫaufī relates: Shaykh Yūsuf Hamdānī was delivering a talk before the people when two *maulwīs* who were present in the assembly acted very disrespectfully towards him and said to him: "Keep your mouth shut because you are a *bidʿatī* (one who commits innovations in Islam)." The shaykh said to them: "Keep silent because you are not worthy of remaining alive." The two passed away there and then.

A woman from Hamdān came crying to him and said: "The foreigners have imprisoned my son." He encouraged her to be patient but she could

not do it. He eventually made *duʿā* to Allāh *taʿālā*: "O Allāh! Open his shackles and give him quick release." He then addressed the woman: "Return to your house, you will find your son there." The woman went back to her house and found her son there. She was surprised and asked him about what transpired. He said: "Just now I was in Constantinople with shackles in my legs, and a guard watching over me. A person came in, carried me, and conveyed me here within the blink of an eye."

Note: Glory to Allāh! Look at these miracles. When a person follows the Sunnah, Allāh *taʿālā* bestows him with *karāmāt* (miracles and supernatural feats). This is the grace of Allāh *taʿālā* which He confers on whomever He wills.

Demise

He passed away in 535 A.H. May Allāh *taʿālā* shower His mercy on him.

https://darulifta-deoband.com/home/en/

Hadrat ʿAllāmah Mahmūd Jārullāh Zamakhsharī *rahimahullāh*

Name and lineage

His name is Mahmūd, his father's name is ʿUmar Abul Qāsim Jārullāh, and his grandfather's name is Muhammad.

He was born in Rajab 467 A.H. in Zamakhshar which is a large town in Khwārizm.

Education

He left Khwārizm and went to Baghdad where he met senior *ʿulamā'* and studied under them. He went to Khurāsān on several occasions in the course of his stay in Baghdad. No matter which city he went to, the *ʿulamā'* of those places and other people would present themselves before him and study under him. Anyone who engaged in any discussion with him acknowledged his acumen. In this way, he became extremely popular and became an imām of his time. He was an imām in the fields of *tafsīr, Hadīth, nahw* (grammar) and literature. He wrote many excellent books covering different sciences. For example, he wrote *al-Kashshāf* in the science of *tafsīr*, *Mufassal* in the science of *nahw*, and *Asās al-Balāghah* in the science of literature. He wrote many other books as well.

We are now quoting a few points from *al-Iklīl ʿalā Madārik at-Tanzīl.*[1]

Illness

One of his legs was afflicted by a critical illness and it had to be amputated. A wooden leg was made in its place and attached. He used to cover it with a long garment so that the onlooker does not think that he is paralysed.

Repentance from Muʿtazilī beliefs

قال العلامة أكمل الدين في حاشية الكشاف انه قد تاب من المذهب الإعتزال وصنف النصائح الصغار والنصائح الكبار بعد توبته من الإعتزال.

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[1] This book was written by Hadrat Maulānā ʿAbd al-Haqq Sāhib *rahimahullāh* (died 1252 A.H.) who was a resident of Nīwā, a place near Ilāhābād, on the banks of the Ganga River. He wrote marginal notes to *Madārik at-Tanzīl* under the title, *al-Iklīl.*

When Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* read about Imām Zamakhsharī's *rahimahullāh* repentance from Muʿtazilī beliefs in this book (*al-Iklīl*), he was overjoyed. He said: "Hadrat Maulānā Yaʿqūb Sāhib Nānautwī *rahimahullāh* used to say with much astonishment and regret: 'How will Allāh *taʿālā* punish ʿAllāmah Zamakhsharī *rahimahullāh* who wrote a *tafsīr* like *al-Kashshāf*!?" This is why he [Hadrat Muslihul Ummat *rahimahullāh*] was overjoyed when he read about ʿAllāmah Zamakhsharī's *rahimahullāh* repentance.

Al-hamdulillāh, this insignificant servant studied different sections of *al-Kashshāf* and *Madārik* under Hadrat Muslihul Ummat *rahimahullāh.* All praise is due to Allāh *taʿālā.* (compiler – Hadrat Maulānā Qamaruz Zamān Sāhib)

ʿAllāmah Akmal ad-Dīn writes in the marginal notes of al-Kashshāf that he [ʿAllāmah Zamakhsharī] repented from Muʿtazilī beliefs. And after his repentance, he wrote an-Nasā'ih as-Sighār and an-Nasā'ih al-Kibār.[1]

The importance of *Kashshāf*

No *tafsīr* like it was written before it. The author himself says about this book:

فالكتاب وحد في بابه، وعلم شامخ في نظر علماء التفسير وطلابه، ولقد اعترف له خصومه بالبراعة وحسن الصناعة.

This book is unique in its field. It is a magnificent symbol in the eyes of the scholars and students of tafsīr. Even opponents to it have acknowledged its excellence and beautiful composition.

فَأَرْضُ مَكَّةَ نَدَى الدَّمْعَ مَقْلَتُهَا – حُزْنًا لِفُرْقَةِ جَارِ اللهِ مَحْمُوْدِ

The land of Makkah shed tears over his demise – out of grief over the separation from Mahmūd Jārullāh.[2]

An example of his academic acumen

Mullāh ʿAlī Qārī *rahimahullāh* relates that ʿUmar Nasafī *rahimahullāh* (the author of *Aqā'id Nasafīyyah*) proceeded from Makkah to go and

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[1] *Al-Iklīl ʿalā Madārik at-Tanzīl*, vol. 4, p. 180.

[2] *At-Tafsīr wa al-Mufassirūn*, vol. 1, p. 431.

meet ʿAllāmah Zamakhsharī. He knocked on the door, the ʿAllāmah asked from inside: "Who is there?" He replied: "ʿUmar." The ʿAllāmah said: اِنْصَرِفْ (become *munsarif* [fully inflected] – go away." He said: عُمَرُ لاَ يَنْصَرِفُ "ʿUmar is not *munsarīf* (fully inflected)." The ʿAllāmah said: إِذَا نُكِّرَ صُرِفَ "When it is made *nakirah* (indefinite) it becomes *munsarif*.[1] ((these are grammatical terms which will be understood by students of Arabic)

Tafsīr of the following verses

Hadrat ʿAllāmah Zamakhsharī *rahimahullāh* comments on the following verse:

الذين يذكرون الله قياما وقعودا وعلى جنوبهم ويتفكرون في خلق السموت والأرض (آل عمران: ١٩١)

Those who remember Allāh standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth.[2]

وعن سفيان الثوري أنه صلى خلف المقمام ركعتين ثم رفع رأسه إلى السماء فلما رأى الكوكب غشي عليه وكان يبول الدم من طول حزنه وفكرته.

Sufyān ath-Thaurī performed two rakʿats salāh behind the Maqām (-e-Ibrāhīm). He then raised his

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[1] *Zafr al-Muhassilīn*, p. 294.

[2] Sūrah Āl ʿImrān, 3: 191.

head towards the sky. When he saw the stars, he fell unconscious. Subsequently, he used to urinate blood because of his constant worry and concern.

وعن النبي صلى الله عليه وسلم بينما رجل مستلق على فراشه إذ رفع رأسه فنظر إلى النجوم وإلى السماء فقال أشهد أن لك ربا وخالقا، اللهم اغفر لي فنظر الله إليه فغفر له.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: "A man was lying down on his bed and happened to lift his head. He looked at the stars and heavens and said: 'I testify that you have a Sustainer and a Creator. O Allāh! Forgive me.' Allāh looked at him [with mercy] and forgave him.

وقال النبي صلى الله عليه وسلم لا عبادة كالتفكر، وقيل الفكرة تذهب الغفلة وتحدث للقلب الخشية كما يحدث الماء للزرع النبات وما جليت القلوب بمثل الأحزان ولا استنار بمثل الفكرة.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: "There is no worship like tafakkur (pondering and reflecting)." It is said that reflecting removes heedlessness, and creates submission in the heart just as water causes plants to sprout. There is nothing better than worry to polish the hearts, and there is nothing better than reflection to create lustre in a thing.

وروى عن النبي صلى الله عليه وسلم لا تفضلوني على يونس بن متى فإنه كان يرفع له كل يوم مثل عمل أهل الأرض.

Rasūlullāh sallallāhu ʿalayhi wa sallam said: "Do not accord me superiority over Yūnus ibn Muttā [ʿalayhis salām], because his deeds equal to the deeds of the entire world were raised daily to the heavens.

قالوا وإنما كان ذلك التفكر في أمر الله الذي هو عمل القلب لأن أحدا لا يقدر أن يعمل بجوارحه في اليوم مثل عمل أهل الأرض. (الكشاف، ج١، ص ٤٨٨).

In explaining this, the ʿulamāʾ say that this was because of his [Yūnus's ʿalayhis salām] pondering over Allāh which is the action of the heart. This is because a person cannot do with his different body parts deeds which are equal to the deeds of the entire world's population [only the actions of the heart can achieve this].

Note: A major portion of the above is mentioned in *Dalīl al-Fālihīn*, the commentary of *Riyāḍ as-Sālihīn* (vol. 1, p. 25). This quotation was very much appreciated by Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*, especially the words: "There is nothing better than worry to polish the hearts."

In my humble opinion, the reason for his appreciation of this text is that one of the striking internal qualities of Rasūlullāh *sallallāhu ʿalayhi wa sallam* was worry and concern. As per

authentic narrations, Rasūlullāh *sallallāhu ʿalayhi wa sallam* was *mutawāsilul ahzān* (in constant worry and concern).[1] While Hadrat Muslihul Ummat *rahimahullāh* followed Rasūlullāh's *sallallāhu ʿalayhi wa sallam* external Sunnats, he was also very particular about following his internal Sunnats. Based on this quality of worry and concern of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, he too used to remain concerned, and wanted to see this quality in his associates and *murīds*. In fact, he used to adopt certain actions and words through which the qualities of worry and concern may develop in the *sālikīn* (those treading the path). I consider this to be a distinguishing feature of Hadrat Muslihul Ummat *rahimahullāh* in the field of rectification and training. It was fully appreciated and accepted by the *ʿulamā'* and *mashā'ikh*. All praise is due to Allāh *taʿālā* alone.

We make *duʿā* to Allāh *taʿālā* to bestow us with these qualities of worry and concern, and keep us safe and protected from the fears and worries of the Hereafter – as He describes the condition of His *auliyā'* (close friends):

لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُوْنَ

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[1] A narration of *Shamā'il Tirmidhī* states that Rasūlullāh *sallallāhu ʿalayhi wa sallam* was constantly worried and always concerned [about the Hereafter].

There is no fear on them, nor will they have cause to grieve.

Demise

He passed away on the night of ʿArafah in 538 A.H. in Khwārizm. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *At-Tafsīr wa al-Mufassirūn*, p. 431.

Hadrat Shaykh Abū Bakr ibn Hiwār al-Batā'ihī *rahimahullāh*

He was a robber. He heard an unseen voice one night, addressing him thus:

أَمَا آنَ لَكَ أَنْ تَخَافَ مِنَ اللهِ تَعَالَى

Has the time not come for you to fear Allāh taʿālā?

On hearing this, he repented immediately. His contemporary *mashā'ikh* unanimously attest to his high rank and position.

Note: Hadrat Fudayl ibn ʿIyād *rahimahullāh* had also heard the following verse and repented from robbing people:

أَلَمْ يَأْنِ لِلَّذِيْنَ آمَنُوْآ أَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللهِ

Has the time not come for the believers for their hearts to humble at the remembrance of Allāh?[1]

Undoubtedly, when Allāh *taʿālā* wants to guide a person, He brings him onto the straight path. This is certainly not difficult for Allāh *taʿālā*.

Statements

1. Fear will convey you to Allāh *taʿālā*. Fear means that you must not consider yourself safe

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[1] Sūrah al-Hadīd, 57: 16.

from His taking you to task at every breath you inhale and exhale.

2. Looking at people with scorn is an illness for which there is no treatment.

Demise

Despite searching, we could not find his year of demise. However, it is gauged from other evidences that he must have passed away in the sixth century. This is because Hadrat Abū Muhammad Shankabī *rahimahullāh* (died 540 A.H.) had pledged *bayʿah* at his hands. May Allāh *taʿālā* shower His mercy on him.

Hadrat Shaykh Abū Muhammad ash-Shankabī *rahimahullāh*

He was a man of noble character, good etiquette, profuse intelligence, and intense humility. In the beginning, he too used to attack and rob the caravans. But after repenting at the hands of Hadrat Abū Bakr ibn Hiwār Bataʾihī *rahimahullāh*, he was bestowed such blessings that those who were born blind, lepers and lunatics used to be cured through his *duʿās*.

When the mother of Shaykh Mansūr Bataiʾhī (died 540 A.H.) who was the maternal uncle of Sayyidunā Imām Rifāʿī *rahimahullāh* (died 578 A.H.) used to visit him while she was pregnant, the shaykh used to stand up out of respect for her. When this happened several times, people asked the reason for it. He said: "This woman is carrying a *walī* (who enjoys a high position in Allāh's sight). I am standing out of respect for the child."

Statements

1. The person who overpowers his *nafs* through good etiquette will be able to worship Allāh *taʿālā* with sincerity and devotion.

2. The genuine ones desire striving and doing their utmost. Whereas the fakes only desire to sleep, and to lie down lazily. They do not want to strive in the least. These people also desire lofty conditions, whereas the pious elders say:

الأحوال نتائج الأعمال

Lofty conditions are the results of deeds.

So when there are no actions and deeds, how can such conditions be experienced?

3. If a person claims to have a secret with Allāh *taʿālā* but his outward condition does not attest to his claim, he can be labelled a suspect when it comes to matters of *Dīn*.

4. To be engrossed in knowledge with sincerity results in the righteousness of the heart. But to be engrossed in it with show and ostentation results in corruption of the heart.[1]

Demise

Despite searching, we could not find his year of demise. However, one thing is certain; he was alive at the time of the birth of Hadrat Mansūr Baṯā'ihī *raḥimahullāh* (died 540 A.H.). May Allāh *taʿālā* shower His mercy on him.

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[1] *Ṯabaqāt*, vol. 1, p. 133.

Hadrat Shaykh Mansūr Batā'ihī *rahimahullāh*

He is the maternal uncle of Hadrat Shaykh Ahmad Rifāʿī *rahimahullāh*. He is from among the senior *ʿārifīn* (those who truly recognized Allāh *taʿālā*) and erudite scholars. His *duʿās* used to be readily accepted. When he was still in his mother's womb, she used to go to visit Shaykh Abū Muhammad Shankabī *rahimahullāh*. The latter used to stand up out of respect for him. When people asked him the reason for it, he said: "This woman is carrying a *walī* (who enjoys a high position in Allāh's sight). I am standing out of respect for the child."

Shaykh Mansūr resided in Nahroqalī.

Glad tidings from Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Rasūlullāh *sallallāhu ʿalayhi wa sallam* gave Shaykh Mansūr the following glad tidings in a dream: "O Mansūr! Your sister will give birth to a boy after forty days. You must name him Ahmad. He will be a leader among the *auliyā'* just as I am the leader among the Prophets. (Later, he came to be well-known as Hadrat Sayyidunā Ahmad Rifāʿī *rahimahullāh*). When he reaches an age of understanding, you must send him to Shaykh ʿAlī Qārī Wāsitī for education."

When the time of his demise approached, his wife said to him: "Appoint your son as your executor."

He replied: “No. I am going to appoint my nephew, Ahmad.” But his wife persisted, so he called his son and nephew and said: “Bring a branch of dates each from such and such tract of land.” The son returned with many branches. But the nephew did not bring back even a single branch. He asked: “O Ahmad! Why did you not bring back anything?” He replied: “I found each branch occupied in Allāh’s glorification. So I did not have the courage to break any branch and bring it to you.” On hearing this, the Shaykh’s wife was silenced (she understood that the nephew’s capabilities were of a higher level, so he is more worthy of being appointed the executor).[1]

Statements

1. The person who recognizes Allāh *taʿālā* will become an abstinent person. The person who recognizes Allāh *taʿālā* will give preference to Allāh’s pleasure over everything else. The person who does not recognize his own self will fall into a serious deception.

2. Allāh *taʿālā* did not test His servants with anything worse than heedlessness and laziness. When Allāh *taʿālā* loves a person, He protects him from heedlessness and sleep.

3. It is your duty to understand that three qualities belong to the *auliyā’* of Allāh *taʿālā*:

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[1] *Tabaqāt*, vol. 1, p. 134.

a) To have absolute reliance and trust in Allāh *taʿālā* in every matter.

b) To self-obliterate one's self by attributing everything to Allāh *taʿālā*.

c) To turn to Allāh *taʿālā* in every condition and situation.

4. To be patient over restlessness is part and parcel of the path. To be pleased with Allāh's decree is the level of the *ʿārifīn*. Thus, the person who is patient is certainly a pious person.

5. Worldly things which do not help you to become abstinent in this world are harmful to you. They are of no benefit.

Note: Glory to Allāh! What words of wisdom. May Allāh *taʿālā* reward him, and may He enable us to practise. Āmīn.

6. When a person's heart experiences affinity with Allāh's remembrance, it becomes aloof to everything else, and it experiences every type of peace and tranquillity in Allāh's remembrance.

7. The person who considers his perfection to be in the purity of his submission will be encompassed by forgetting Allāh *taʿālā*. The person who witnesses the quality of divinity in adhering strictly to submission, will find himself

separated from his *nafs*. He will get close to Allāh *taʿālā* and be saved from enticement.[1]

Note: May Allāh *taʿālā* make us firm in the quality of submission so that we are safeguarded against enticement.

Demise

The author of *Rumūz* states that he passed away in Nahroqalī in 540 A.H. His grave is visited by many people. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Tabaqāt*, vol. 1, p. 134.

[2] *Tadhkhirah Hadrat Rifāʿī rahimahullāh*, p. 139.

Hadrat Shaykh Raslān Dimishqī *rahimahullāh*

Name and lineage

His name is Raslān, his father's name is Yaʿqūb, and his grandfather's name is ʿAbd ar-Rahmān.

He was an ascetic and from among the senior *mashā'ikh* of his time. His forefathers used to live in Jaʿbar Fort which was along the banks of the Euphrates River. They then moved to Damascus.

He is listed among the senior *mashā'ikh* of Shām. he remained in the company of Abū ʿĀmir Mu'addib who is buried with him in Bāb Tūmā in his shrine. The shaykh's attendant, Abul Majd, is also buried in the same shrine.

Worship

He used to engaged in worship in the inner musjid of Bāb Tūmā. This musjid was next to his house. He then began remaining in the eastern section of Musjid Rabb al-Hajar. Shaykh Abul Bayān was in the western section of this musjid. So he remained there in worship for some time. A group of people remained in the musjid with these two personalities. The shaykh then left together with his associates and settled in Musjid

Khālid ibn Walīd *radiyallāhu ʿanhu*. He remained engrossed in Allāh's worship there.[1]

Statements

1. Anger is the key to every evil. In your efforts to pardon and forgive, anger will convey you to disgrace and humiliation. In other words, if you say something to someone in anger without any justification, you will have to offer him an excuse. This in itself is very humiliating.

2. Noble character includes the following:

a) To pardon despite having authority.

b) To be humble in humiliation.

c) To give something to someone without the latter having done any good to you.

Note: "To be humble in humiliation" means: someone said something humiliating to you, but you lowered yourself and decided to remain submissive. This is certainly noble character.

3. A noble person is one who bears taunts, and abstains from complaining at the time of calamities.

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[1] *Siyar Aʿlām an-Nubalāʾ*, vol. 20, p. 379.

4. A person of authority pardoning those under him, and a needy person being generous are from among noble characteristics.[1]

Demise

He passed away around the year 550 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Ṯabaqāt*, vol. 1, p. 153.

[2] *Siyar Aʿlām an-Nubalāʾ*, vol. 20, p. 379.

Hadrat Shaykh Baqā' ibn Batū *rahimahullāh*

Name and lineage

His name is Baqā', and his father's name is Batū.

He was from among the seniors of his era, and had unique conditions, lofty levels, and splendid miracles.

Hadrat Shaykh ʿAbd al-Qādir Jalīlī *rahimahullāh* used to say with regard to him: "I met all the *mashā'ikh* after gauging and assessing them. But I met Shaykh Batā' ibn Batū without gauging and assessing him."

Many *ʿulamā'* and *sulahā'* became his *murīds*, and a large number of people used to come to meet him.

Statements

1. Sufism involves the heart being empty of all attachments and devoting one's self solely to Allāh *taʿālā*. To be devoid of possessions is an attribute of Sufism. When a person is engrossed in possessions with his heart, it will prevent him from Allāh *taʿālā* and sever him from Him. One of the signs of being devoid of possessions is that the presence or absence of the means does not cause any change in the person's condition. Neither in his strength and weakness, nor in his tranquillity and restlessness. In fact, even destructive things do not affect him. When this

quality develops in him, he is a Sufi. When such a time comes, servitude to the means will not restrict him. Neither will their presence bring joy to him, nor will their absence bring him grief. If he becomes wealthy, he will be as if he has no wealth. In other words, the presence or absence of wealth will not affect him in any way.

2. The person who does not have a reprimanding advisor in his *nafs* has destroyed his heart. The person who does not seek Allāh's help against his *nafs* – that is, he relied on his own strength to combat it – his *nafs* will destroy him.

Note: This means that a *sālik* (person treading the path) must not rely on his striving and spiritual exercises. Rather, he must seek help from Allāh *taʿālā* for the rectification and purification of his *nafs*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to make this *duʿā*:

اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوٰهَا، وَزَكِّهَآ اَنْتَ خَيْرُ مَنْ زَكّٰهَا، اَنْتَ وَلِيُّهَا وَمَوْلَاهَا.

O Allah! Give piety to my soul and purify it – You alone are the best to purify it, You alone are its owner and master.

3. If you are just and equitable in your dealings with people, and you accept advice from your juniors as well, you will reach noble ranks.

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Demise

He passed away around the year 553 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tabaqāt*, vol. 1, p. 126.

Hadrat Shaykh Abū Saʿīd al-Qalūrī *rahimahullāh*

He was a man of genuine bearing, unique actions, and extraordinary feats (*karāmāt*). He used to issue *fatāwā* in his city. He used to discuss different sciences, injunctions and facts on an elevated platform in Qalūrīyyah. People from the surrounding areas used to come to meet him. He was from among the senior *ʿārifīn* and erudite imāms.

Statements

1. The prerequisite for a Sufi is that he must neither own anything nor must anything own him. His heart must be pure from all impurities. His chest must bear no malice towards anyone. He must hand over his self, and give preference to others over his own self. He must distance himself from everything apart from the dictates of Allāh *taʿālā*.

Note: Glory to Allāh! May Allāh *taʿālā* teach us the prerequisites of Sufism and embellish us with them so that we are not Sufis just in name, but in actions as well.

2. *Tasawwuf* means you must absolve yourself from everything apart from Allāh *taʿālā*. Just as Hadrat Ibrāhīm *ʿalayhis salām* had said:

فَإِنَّهُمْ عَدُوٌّ لِّيْ إِلاَّ رَبَّ الْعَالَمِيْنَ

They are my enemies, except the Sustainer of the worlds.[1]

3. *Tauhīd* means you must turn your gaze away from the entire universe because you have seen the Creator of the universe.

Note: May Allāh *taʿālā* bestow us with this *tauhīd*. Āmīn.

Demise

He passed away around 557 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] Sūrah ash-Shuʿarā', 26: 77.

[2] *Tabaqāt*, vol. 1, p. 147.

Hadrat Shaykh Matar Bādhrā'ī *rahimahullāh*

He was the chief of the *mashā'ikh* and *'ārifīn* of Iraq. The *'ulamā'* unanimously attested to his greatness, abstinence and piety. His shaykh, Tāj al-'Ārifīn Abul Wafā' *rahimahullāh* used to say: "Shaykh Matar is the inheritor of my condition and wealth." He was the special attendant of Shaykh Abul Wafā' *rahimahullāh*. He used to be overcome by a condition of intoxication.

Statements

1. The reins of the *nafs* are in the hands of the intellect. The *nafs* is made subservient to the intellect. The intellect seeks help from divine light, and wisdom emanates from it. Wisdom is the chief of the sciences, it is the balance for justice, the tongue of *īmān*, the source of expression, the orchard of the souls, the criterion for realities, a companion for those in solitude, the trading goods for the enthusiastic, and the desire and wish of those who are desirous.

2. Acquiring the truth is wisdom. When wisdom becomes embedded in the heart, it makes concealed holes of love in the corners of the heart. It cleans the rust of the heart, and totally removes and wipes out the defects of the inner self.

Note: *Māshā Allāh!* These are very enlightening statements. May Allāh *ta'ālā* bestow us with genuine intellect and wisdom. Āmīn.

Demise

He was a Kurd. He lived in Bādhrā which was a district of the Iraqi city of Najaf. He passed away here. His grave is existent, and visited by many. But we could not ascertain his year of demise.[1]

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[1] *Tabaqāt*, vol. 1, p. 148.

Hadrat Shaykh Hammād ibn Muslim Dabās *rahimahullāh*

He is included among those *ʿulamā'* who possessed in-depth knowledge in the sciences of facts and realities. He was extremely proficient in tutoring and training his *murīds*. He is unanimously accepted as a *sāhib-e-kashf* (a person of expositions). The *mashā'ikh* and Sufis of Baghdad who were present in his time were connected to him. He was from among those who benefited from the company of Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh*. He spoke in praise of Shaykh ʿAbd al-Qādir *rahimahullāh* and related his *karāmāt*.

Statements

1. Purify and cleanse your heart through conviction so that Allāh's *taʿālā* decrees may influence it and it accepts them happily and with earnestness.

Note: We learn from this that the mysteries and injunctions of Allāh *taʿālā* influence a heart which has been purified and cleansed through conviction.

2. The shortest path to reaching Allāh *taʿālā* is His love. This love can never be pure as long as the soul of love is not purified from the influences of the *nafs*. As long as the *nafs* has an influence,

the lover will never be able to taste the love of Allāh *taʿālā*.[1]

Demise

He passed away in 557 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Tabaqāt*, vol. 1, p. 135.

[2] Adh-Dhahabī *rahimahullāh*: *al-ʿIbar fī khabar man ghabar*, vol. 3, p. 28.

Hadrat Shaykh Abū Yaʿzā al-Maghribī *rahimahullāh*

He was trained under the *sādiqīn* of the Maghrib [North Africa] and acquired much proficiency under their tutelage. Many senior *mashā'ikh* and famous ascetics qualified as experts under him. The people of the Maghrib used to make *duʿā* for rain through his *wasīlah* [through the blessings of his name], and Allāh *taʿālā* would send down rain.

Statements

1. Conditions control the novices; they turn them in whichever direction they want. But they [conditions] are controlled by the experts who turn them in whichever direction they want.

Note: In other words, the experts are not overpowered by conditions. Rather, they enjoy the upper hand over them.

2. A fact which does not wipe out a person's superficial things and signs is not really a fact.

Note: In other words, the effect of a fact is that it removes a person from superficial things and conveys him to the realities.

3. The person who seeks the truth through the path of Allāh's grace will find the truth.

4. The person who does not belong to Allāh *taʿālā* cannot belong to anyone else.

Note: On the other hand, the person who becomes totally devoted to Allāh *taʿālā*, everything of the universe becomes subservient to him.

5. Abū Muhammad Afrīqī relates: Shaykh Abū Yaʿzā remained in a jungle for fifteen years in the initial stages of his *sulūk*. He used to eat nothing but the leaves of wild trees. Lions used to come and live with him. Birds used to gather around him. When he used to order the lions to depart, they would depart with all their young ones.

Note: Glory to Allāh! The high position which he enjoyed is obvious. Shaykh Saʿdī *rahimahullāh* refers to this as follows:

> "Do not turn away from any order of Allāh *taʿālā* so that no creation turns away from your order."

6. Shaykh Abū Madyan *rahimahullāh* relates: I met him on a field one day. Lions, other animals and birds were around him, and they were seeking his advice with regard to their situations. It was a time of drought. He would tell them: "You must go to such and such place. And you must go to that other place. Your sustenance is there." He would say the same to the birds. They all obeyed his orders and proceeded to wherever he instructed them.[1]

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[1] *Tabaqāt*, vol. 1, p. 136.

Demise

We could not find his year of demise. However, Hadrat Abū Madyan Maghribī *rahimahullāh* (died 590 A.H.) went to meet him. We can thus gauge that he must have passed away in the sixth or seventh century of the *hijrah*. May Allāh *taʿālā* shower His mercy on him.

Hadrat ʿAdīyy ibn Musāfir al-Umawī *rahimahullāh*

Name and lineage

His name is ʿAdīyy, his father's name is Musāfir al-Umawī, and his *kunnīyyat* is Abū Muhammad.

Merits and virtues

He is one of the important pillars of the way of *sulūk*, and is its powerful scholar. Hadrat Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh* used to speak highly of him. He used to say with regard to him: "If prophet-hood could have been acquired through striving, Shaykh ʿAdīyy would have got it on the basis of his striving."[1]

He remained in the company of several *shuyūkh* and bore many hardships in Allāh's cause. He chose to stay in one of the mountains of Mosul, where he was all alone. Then through his blessings, Allāh *taʿālā* caused that place to become inhabited.

He never feared anyone after traversing the path of *sulūk*. Through his blessings, the Kurds chose to follow the straight path.

Allāh *taʿālā* blessed him with a long life so that His creation may benefit as much as possible from him. He was a teacher of good, and was

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[1] *Tabaqāt*, vol. 1, p. 137.

most concerned about the good and welfare of people. But he was very strict in matters of *Dīn* (he used to speak out against evils). He did not engage in buying and selling, and did not get involved in worldly matters. He had a farm in the mountains, which he used to dig with a pickaxe, and plant seeds therein. When the crop was ready, he would harvest it, and suffice with it [as his food].

Status

Hāfiz ʿAbd al-Qādir *rahimahullāh* relates: "I was with him in Mosul. He used to perform the *ʿishā salāh* with us, and then no one used to see him until the morning. No matter which village he went to, after hearing his talks, people – men and women – would repent, except those who were not inspired by Allāh *taʿālā* to repent."

He continues: "We were with him when we passed by two monks and met them. The two kissed his feet, requested him for *duʿās*, and said: 'We are here solely through your blessings.' They then took out some bread and honey, and we all ate with them. When I went to meet the shaykh the first time, he spoke to us very affectionately, and attracted all those who were present through his words."

Solitude

A rumour was spread that he does not eat anything. So in order to remove this

misunderstanding, he ate some food before a large assembly of people.

He was originally from Bayt Ghār, a city in Baʿlabakka. But he moved to Hakāriyah mountain where he lived in absolute solitude, and made a place to stay for himself. When he did this, the people of the city began going to him in droves – in a manner which was never witnessed before. He became very popular, and a large group of people became his followers.

Supernatural feat

His *karāmāt* (supernatural feats) and signs of his piety were obvious and visible. One of his *murīds* expressed his intention to live aloof from everyone, and said: "I wish this jungle had water and some food so that my body could be nourished." The shaykh got up, went towards two large rocks which were nearby. He placed his foot on one rock, and a spring began gushing forth with water. He then struck his foot on the other rock, and a pomegranate tree appeared. He addressed the tree saying: "O tree! By Allāh's order, you must give him a sweet pomegranate one day, and a sour one the next day." And this is what happened.[1]

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[1] *Nafahātul Uns*, p. 783.

Statements

1. As long as you do not have extreme confidence in your shaykh, you cannot acquire benefits from him.

2. A person of good character is one who deals with every person in a manner which causes the other to feel affinity with him, and not to feel uncomfortable with him.

3. When you are in the company of *ʿulamā'*, listen attentively to what they say, even if they do not enjoy a high position. Sit silently and with humility when you are before the people of *maʿrifat* (those who have truly recognized Allāh *taʿālā*). And adhere strictly to submission when you are with the people of *tauhīd*.

4. When you see a person performing supernatural feats, do not be deceived by him until you see how he responds to orders and prohibitions [of the *Dīn*].

Note: Supernatural feats are performed by yogis as well. But this is no proof of their *wilāyat* (close friendship with Allāh *taʿālā*) and acceptance [in His sight]. A *karāmat* will only be considered to be as such when it is accompanied with following the Sunnah. Understand this well.

5. The one who did not learn etiquette (*adab*) from a *mu'addib* (a person who teaches etiquette), and still becomes a leader, then he will corrupt his followers. Abstain from sitting in the company

of such a person so that his evil does not come onto you.

Note: If a shaykh himself does not possess good etiquette, how will he teach it to others? There can be nothing but harm in remaining in his company.

6. The person who suffices with merely speaking about knowledge without embellishing himself with its essence, then he is cut off. The person who is satisfied with worship (*ʿibādat*) without learning *fiqh* is out of the *ṯarīq* (path of Sufism). The person who learns *fiqh* without abstinence is in deception. The person who upholds the obligatory injunctions has found success.

7. The essence of the *tauḫīd* of Allāh *taʿālā* cannot be encompassed by any speech. And its form cannot enter any heart. Allāh *taʿālā* is beyond any similitude and form. His attributes are since eternity just as His Being. There is no physical body in his attributes. He is beyond likening Him to things which He created.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيْعُ الْبَصِيْرُ

There is nothing similar to Him. He is all-hearing, all-seeing.

There is nothing equal to Him in the heavens and the earth. There is no one equal to Him as regards His orders and will. It is prohibited to the intellects to give similes to Him. It is prohibited

on the thoughts to try to confine Him. Similarly, it is prohibited on the notions to make absolute decisions about Him. It is prohibited on the innermost selves to enter His mysteries. It is prohibited on the souls to ponder and reflect about Him. It is prohibited on the thoughts to encompass Him. It is prohibited on the intellects to imagine Him, except to the extent which Allāh *taʿālā* explained in the Qur'ān about His self, or what He explained through Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

8. The first duty of the *sālikīn* of our *ṯarīqah* is to give up false claims. They must conceal the true meanings and facts. This is because true meanings are *anwār* (plural of *nūr*, light, effulgence). When *nūr* enters the heart of a servant one after the other, it will remain firmly established in it. His capabilities will continue becoming stronger and stronger. But if he were to expose the first meaning, its *nūr* will leave him. When he exposes the next one, its *nūr* will also leave him. In this way, they will depart one after the other. Consequently, he will not remain steadfast in the *ṯarīq*. And Allāh *taʿālā* knows best.[1]

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[1] *Ṯabaqāt*, vol. 1, p. 137.

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Demise

He passed away in 558 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tabaqāt*, vol. 1, p. 137.

Hadrat Shaykh ʿAlī ibn Wahb Sanjārī *rahimahullāh*

He possessed special abilities in training the *murīds* of Sanjār and surrounding areas. A group of elders had the honour of studying under him, e.g. Shaykh Suwayd Sanjārī, Shaykh Abū Bakr Jārī, and Shaykh Saʿd.

When he passed away, he had forty *murīds* who were all on lofty levels.

Merits

He relates: I memorized the Qur'ān when I was seven years old. I then became occupied in acquiring knowledge. I used to spend my time in worship in a musjid in the jungle. During that time, when I was sleeping one night, I dreamt of Hadrat Abū Bakr Siddīq *radiyallāhu ʿanhu*. He said to me: "O ʿAlī! I have been ordered to make you wear this *topī* (head covering). He removed a *topī* from his sleeve and made me wear it. A few days later, Hadrat Khidr *ʿalayhis salām* came to me and said: "O ʿAlī! Go to the people so that they may benefit from you." But I remained occupied in my work. Hadrat Abū Bakr *radiyallāhu ʿanhu* visited me in my dream and he too said the same thing to me which Hadrat Khidr *ʿalayhis salām* had said. I got up, and continued vigorously in my *dhikr* and other spiritual exercises. On the third night, I had the honour of Rasūlullāh *sallallāhu ʿalayhi wa sallam* appearing in my dream. He too said the same thing to me. I got

up, and made a firm intention to leave the place. When I slept in the latter part of that same night, I dreamt of Allāh *taʿālā* in all His grandeur. He said to me: "O My servant! I made you a special servant on My earth, helped you in all your conditions and situations, and made you a source of mercy for My creation. Now go to them, and rule among them through the wisdom which I taught you. Display to them the signs through which I helped and assisted you."

I got up and went to the people, who ran towards me from all directions.

Note: When honour and nobility descends from the heavens from Allāh *taʿālā*, this is the result of it. Such a person is known as *muwaffaq minallāh* (one who is inspired by Allāh *taʿālā*).

Demise

He passed away in Sanjār, he is buried there, and his grave is visited by people.[1] We could not find the year of his demise. May Allāh *taʿālā* illuminate his resting place.

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[1] *Tabaqāt*, vol. 1, p. 138.

Hadrat Shaykh Abū Muhammad Mājid Kurdī *rahimahullāh*

He was a chief of the *mashā'ikh* of Iraq, a leader of the close friends of Allāh *taʿālā*, and one of the erudite imāms. The *mashā'ikh* unanimously accorded him respect and honour.

Statements

1. The hearts of the *tālibīn* (those seeking Allāh *taʿālā*) are enlightened with Allāh's *nūr*. When enthusiasm [for Allāh *taʿālā*] gushes forth from the heart, everything between the heavens and the earth becomes enlightened. Allāh *taʿālā* then boasts before the angels and says: "Bear witness! I am also desirous of them."

Note: What an excellent statement which only a person of the heart can make. This is similar to when Allāh *taʿālā* boasts to the angels who inform him about those who are glorifying Him and speaking highly of Him, and says to them: "You were the ones who were telling me that they [humans] will spread corruption and shed blood on earth. I had said to you: 'I know what you do not know.' Now see! You are the ones who are coming and informing me that they are singing My praises on earth.'"

Similarly, Allāh *taʿālā* created the angels from *nūr*, and mankind from soil. But through man's worship and spiritual exercises, his heart became enlightened, causing the area between the

heavens and the earth to be pervaded with *nūr*. So what a great achievement for this creation of soil to acquire qualities of those [angels] who are created from *nūr!*

This is why Allāh *taʿālā* boasts before His angels about these servants. May Allāh *taʿālā* – through His grace – fill us with *nūr* as well, make us desirous of meeting Him, and may He be desirous of meeting us. Āmīn.

2. It is enough for a person to have this much knowledge which causes him to fear Allāh *taʿālā*. It is enough for a person to be an ignoramus when he suffers from self-conceit. Self-conceit is the by-product of stupidity through which a defective person wants to cast a veil over his faults, but his faults do not remain concealed.

A supernatural feat

A person was travelling for hajj all alone, and without any provisions for the journey. He came to the Shaykh to bid farewell to him, so the Shaykh gave him a waterskin and said: "When you want to perform *wudū'*, water will come out from it. If you feel thirsty, you will find milk coming out of it. And if you feel hungry, *sattū* (a barley broth) will come out of it."

The man proceeded through the Humrayn mountains of Iraq until he reached Makkah Mukarramah, and then undertook the long return journey to Iraq. Moreover, he remained in the Hijāz [Makkah and Madīnah for the entire stay of

hajj]. Whenever he wanted to perform *wudū'*, bitter water would come out of the waterskin. When he felt thirsty, sweet water would come out of it. When he felt like eating, he would get *sattū* which was sweeter than milk, honey and sugar.

Note: This was a *karāmat* of the Shaykh which is absolutely correct, and a shadow of the miracles of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When a person follows Rasūlullāh *sallallāhu ʿalayhi wa sallam* to the full, Allāh *taʿālā* rewards him with the honour of such *karāmāt*.

Demise

He settled down in the Humrayn mountains of Iraq, and remained there until his end. He passed away in 561 A.H. His grave is present there, and people go to visit it.[1]

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[1] *Tabaqāt*, vol. 1, p. 148.

Hadrat Shaykh al-Mashā'ikh 'Abd al-Qādir Jīlānī *rahimahullāh*

Name and lineage

His name is 'Abd al-Qādir, his title is Muhīyy ad-Dīn, his *kunnīyyat* is Abū Muhammad, his father's name is Abū Sālih 'Abdullāh, and his mother's name is Umm al-Khayr Fātimah. He was a *walī* from the Ahl al-Bayt (family of Rasūlullāh *sallallāhu 'alayhi wa sallam*) and a righteous personality from the Hasanīyyah lineage - from the progeny of Hadrat Hassan ibn 'Alī *radiyallāhu 'anhumā.* He is from the town of Jīl, which is also known as Jīlān or Gīlān.

He was born in 470 A.H.

Early life

He went to Baghdad at the age of 18 in the year 488 A.H. with the purpose of serving the *shuyūkh*, imāms, pious personalities, and Muhaddithīn. He first studied the Qur'ān, its meaning, *tajwīd* (correct recitation), and the mysteries of recitation. He then heard Hadīth from the senior Muhaddithīn of his time, people of excellence, and reliable *'ulamā'*. On completing all this, he surpassed all the *'ulamā'* of not only Baghdad but of the Islamic lands as regards the fundamental and subsidiary sciences; and those related to the *madhāhib* and contentious issues.

He acquired pre-eminence over all the *ʿulamāʾ*, and they consulted him.[1]

Teachers

The following famous *ʿulamāʾ* and imams are included among his teachers: Abul Wafāʾ, Ibn ʿAqīl, Muhammad ibn al-Hasan al-Bāqilānī, and Abū Zakarīyyā Tabrezī. He studied the *tarīqah* under Shaykh Abul Khayr Hammād ibn Muslim ad-Dabbās, completed it under Qādī Abū Saʿīd Mahzamī, and obtained *ijāzah* (permission to induct *murīds*) from him.[2]

The blessings of his honesty

He relates: I went to my mother and said: "Give me permission to go to Baghdad so that I may seek knowledge there, and I may be in the service of the pious elders." She asked: "Why are you doing this?" When I gave my reasons, she began crying. She then got up, came back with eighty dīnārs, and said: "This is from your father's estate. Forty dīnārs belong to your elder brother." She removed forty dinārs, and sewed the remaining forty dīnārs in the side of my *kurtah*. She then gave me permission to proceed on my journey. She took a promise from me of speaking the truth in every condition. She came to the door to bid me farewell, and said: "O my son! Go! I am

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[1] *Akhbār al-Akhyār*, p. 33.

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 198.

cutting myself off from you for Allāh's sake. We will not be able to meet again until the day of Resurrection."

I joined a small caravan which was travelling from Gīlān to Baghdad. When we just passed Hamdān, sixty riders appeared from a lurking place and surrounded us. They began robbing us, but no one came to me. Eventually, a thief came to me and said: "O you poor fellow! What do you have?" I replied: "I have forty dīnārs." He asked: "Where are they?" I replied: "They are sewn to my clothes in my side." He thought I was joking with him, so he left me and went to the next person. Another thief came to me and asked me the same question. I gave him the same reply. He also thought I was joking with him. When the two went to their leader, they mentioned to him what I had said to them. The leader of the thieves summoned for me, and took me to the hillock where all the stolen goods were being distributed. He asked me: "Do you have any money?" I replied: "Yes, I have forty dīnārs." He asked: Where are they?" I said: "They are sewn to my clothes in my side." He ordered for my clothes to be torn off, and they found the forty dīnārs as I had stated.

The leader said to me: "Why did you admit you have the money?" I replied: "My mother took a promise from me of speaking the truth. So I could not break that promise." On hearing this, the leader began crying, and said: "How sorrowful! I have been acting treacherously with my Allāh for

so many years." The leader then repented at my hands. On seeing this, his comrades said: "You were our leader in all this robbing and thieving. You are now our leader in this repentance as well." So they all repented on my hands, and returned all the goods which they had stolen from the caravan people. These were the first people to repent on my hands.

Rectification, and general popularity

After completing his external and internal studies, he turned his attention to rectification and guiding people. He took up the responsibility of both teaching and guiding. His teacher and shaykh, Shaykh Mahzamī initiated a programme of teaching and guiding in the *madrasah*. Soon thereafter, there was a need to expand the *madrasah*. His devoted followers extended the building and made it worthy for his assemblies. People began coming in droves, leaving barely any place in the *madrasah*. The entire Baghdad began attending his assemblies. Allāh *taʿālā* conferred him with such honour and acceptance which was not even enjoyed by kings.

Shaykh Muwaffaq ad-Dīn ibn Qudāmah, the author of *Mughnī*, says: "I did not see anyone apart from him respected for the sake of *Dīn*." Kings and ministers would attend his assemblies in a submissive way, and sit down respectfully. The number of *ʿulamā'* and jurists could not be counted. Four hundred ink pots were counted in

a single assembly. These were brought to record his statements and words.

Excellent qualities

Despite his high and elevated position, he was extremely humble and modest. Even if a small boy or girl were to speak to him, he would stop [walking] and listen to what they have to say. He used to sit with the poor and needy, clean their clothes, remove lice from them, etc. On the other hand, he would not stand out of respect for any man of authority or ruler. If the khalīfah happened to come, he would make it a point to go into his house. When the khalīfah entered and sat down, he would make his appearance so that he does not have to stand up out of respect for the khalīfah. He never went to the door of any ruler.

Reviving dead hearts

The historians unanimously speak about the numerous *karāmāt* performed by Sayyidunā ʿAbd al-Qādir Jīlānī *rahimahullāh*. Shaykh al-Islam ʿIzz ad-Dīn ibn ʿAbd as-Salām *rahimahullāh* and Imām Ibn Taymīyyah *rahimahullāh* say that the shaykh's *karāmāt* have reached a level of *tawātur*.[1] The biggest *karāmat* was the reviving of dead hearts. By virtue of the focus of his heart

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[1] In this context, *tawātur* means that so many people witnessed and related his *karāmāt* that it is virtually impossible to consider them to be fabricators.

and the effect of his tongue, Allāh *taʿālā* blessed thousands of people with a new life filled with *īmān*. His presence was a life-giving breeze for Islam which instilled new life in the dead hearts, and created a new wave of *īmān* and spirituality in the Muslim world.[1]

Shaykh ʿUmar Kīsānī says: "There was not a single assembly in which a Jew or Christian did not embrace Islam; in which highway robbers, murderers and criminals did not repent, and people of corrupt beliefs did not correct their beliefs.[2]

Jubāʾī relates: Hadrat Shaykh said to me one day: "I desire living in the deserts and jungles like past times. Neither should the creation see me, nor should I see them. However, Allāh *taʿālā* wills the benefit of His creation. Over 5 000 Jews and Christians have already embraced Islam at my hands. Over 100 000 criminals have repented before me. This is a very great favour of Allāh *taʿālā*."[3]

Historians state that a major portion of the population of Baghdad repented at his hands.

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[1] *Jalāʾ al-ʿAynayn*, p. 130.

[2] *Qalāʾid al-Jawāhir* and other books of biography (*Tārīkh Daʿwat wa ʿAzīmat*).

[3] *Qalāʾid al-Jawāhir* and other books of biography (*Tārīkh Daʿwat wa ʿAzīmat*).

And many Jews, Christians and *dhimmīs*[1] embraced Islam.[2]

Services in the field of education

Together with possessing high ranks of spirituality and remaining fully occupied in the rectification of souls and character, he was not found lacking in teaching, lecturing, issuing *fatāwā*, correcting beliefs, and defending the Ahl as-Sunnah. As regards beliefs and principles, he was on the path of Imām Ahmad *rahimahullāh* and the Muhaddithūn [Hadīth scholars]. The Ahl as-Sunnah and way of the Salaf [pious predecessors] received a lot of strength and support from him. On the other hand, *bidʿāt* (innovations) in beliefs and actions were severely affected. Ibn as-Samʿānī says: "The status of those who followed the Sunnah increased on account of him, and they now had some weight."

In the *madrasah*, he used to teach one lesson of *tafsīr*, one of Hadīth, one of *fiqh*, and one on the differences among the imāms and their proofs. Lessons of *tafsīr*, Hadīth, *fiqh*, *madhāhib* of the imāms, principles of jurisprudence, and grammar (*nahw*) were conducted in the *madrasah* from morning to evening. *Tajwīd* was taught after the *zuhr salāh*. In addition to this, he was also

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[1] Non Muslims living under the protection of the Islamic state.

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 202.

occupied with issuing *fatāwā*. He generally issued these *fatāwā* according to the Shāfiʿī and Hambalī schools. The *ʿulamā'* of Iraq used to be impressed by his *fatāwā* and speak highly of them.[1]

Once he received the following request for a *fatwā*: A person took an oath of engaging in an act of worship in which no one else will be engaging at the time. If he does not fulfil his oath, his wife will be issued three divorces. On hearing this, the *ʿulamā'* were left astonished and confounded. What type of worship can there be which he alone will be engaged in, and no one else in the entire world will be engaged in at the time? When this question was brought to Hadrat Shaykh *rahimahullāh*, he responded without hesitation: Clear the *mataf* (area around the Kaʿbah where *tawāf* is performed) for him. He must perform *tawāf* seven times around the Kaʿbah all alone. On hearing this, the *ʿulamā'* immediately approved, and said: "This is the single act of worship which he can perform entirely alone [in the whole world] and fulfil his oath in this way. This is because *tawāf* can only be performed around the Kaʿbah. The *mataf* has been emptied for him – reserved for him alone.

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[1] Ash-Shaʿrānī: *at-Tabaqāt al-Kubrā*, vol. 1, p. 126. And *Tabaqāt al-Hanābilah* of Ibn Rajab.

Now there is no possibility of anyone else carrying out this worship anywhere else.[1]

Steadfastness

He was an embodiment of steadfastness. His complete obedience [to Allāh *taʿālā*], deep knowledge and the unseen help of Allāh *taʿālā* had conveyed him to such a level that he was able to fully distinguish between truth and falsehood, light and darkness, genuine inspiration and the plots of Satan. This fact was clearly exposed to him that there is no possibility of change until the day of Resurrection in the injunctions of the Sharīʿah of Muhammad *sallallāhu ʿalayhi wa sallam*, the *halāl* and the *harām*. Anyone who makes a claim to the contrary is a Satan.

He relates: Once, a very bright light appeared which filled the horizon. A shape appeared from it and addressed me: "O ʿAbd al-Qādir! I am your lord. I have made all the *harām* things *halāl* for you." I replied: "Get away from me, you wretched fellow!" The moment I said this, the light changed into darkness, and the shape turned into smoke. I then heard a voice calling out: "O ʿAbd al-Qādir! Allāh saved you by virtue of your knowledge and acumen. Whereas, we led astray 70 Sufis in this way." I said: "It is solely through Allāh's mercy."

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 203.

Someone said to him: "Hadrat! How did you realize that this was Satan?" He replied: "When he said: 'I have made all the *harām* things *halāl* for you.'"[1]

Note: The Sharīʿah is perfect until the day of Resurrection. There is no possibility of it changing. How, then, can certain prohibited things be made permissible for a certain person only? This is how Hadrat Shaykh understood that it was not Allāh *taʿālā* who was speaking to him, but the deceitful Satan.

He also said: If any of the injunctions of the Sharīʿah are broken, you must conclude that you have fallen into temptation, and Satan is fooling around with you. Return to the Sharīʿah immediately, hold on firmly to it, and reject the desires of the *nafs* (self). Anything which is not supported by the Sharīʿah is falsehood.

The real status of this world

Hadrat Shaykh did not teach monasticism. He did not prohibit anyone from utilizing of this world and benefiting from it according to need. However, he did prohibit worshipping the world, being a slave to it, and being deeply attached to it. His lessons were really an explanation of the Hadīth:

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 203.

إِنَّ الدُّنْيَا خُلِقَتْ لَكُمْ وَإِنَّكُمْ خُلِقْتُمْ لِلآخِرَةِ

This world was created for you, and you have been created for the Hereafter.

He says:

"Do not eat your share of this world while it is seated and you are standing. Rather eat it at the door of the King [Allāh *taʿālā*] while you are seated and the plate is placed on your head. The world is at the service of the one who is standing at Allāh's door. As for the one who stands at the door of the world, it disgraces him. Eat with Allāh *taʿālā* with respect and honour."[1]

"It is permissible to place the world in your hand, in your pocket, and to accumulate of it with a good intention. But it is not permissible to keep it in your heart (by loving it with all your heart). It is permissible for it to stand at your door, but it is neither permissible for it to enter through your door, nor is there any honour for you in this."[2]

Criticism of the khulafā' and rulers of the time

Hadrat Shaykh *rahimahullāh* did not confine himself to exhortations, words of advice and encouragement. Instead, whenever he felt the need, he would fulfil the responsibility of

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[1] *Fuyūd Yazdānī*, majlis 21, p. 145.

[2] *Fuyūd Yazdānī*, majlis 51, p. 363.

enjoining good and forbidding evil in a frank and straightforward manner. He would not desist from criticizing the rulers, governors, and the khalīfah for their incorrect actions and decisions. He did not bother about the authority and influence of anyone in this regard. Hāfiz ʿImādud Dīn ibn Kathīr *rahimahullāh* writes in his history:

كان يأمر بالمعروف وينهى عن المنكر للخلفاء والوزراء والسلاطين والقضاة والخاصة والعامة يصدعهم بذالك على رؤوس الأشهاد وروس المنابر، وفي المحافل، وينكر على من يوليّ الظَّلمة، ولا تأخذه في الله لومة لائم.

He used to enjoin good and forbid evil to the khulafā', ministers, rulers, judges, the elite and the masses. He would reprimand them openly in public, on the pulpits, and in the assemblies. If anyone appointed an unjust person as a governor, he would object to him and did not fear the criticism of anyone in this regard.[1]

The author of *Qalā'id al-Jawāhir* writes that when the khalīfah Muqtafī bi Amrillāh appointed Yahyā ibn Saʿīd ibn Yahyā ibn al-Muzaffar – who was well-known by the title of Ibn al-Murjim az-Zālim – as the judge, Hadrat ʿAbd al-Qādir *rahimahullāh* addressed the khalīfah from the pulpit and said:

ولّيت على المسلمين أظلم الظالمين، ما جوابك غدا عند ربّ العالمين، أرحم الراحمين.

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[1] *Qalā'id al-Jawāhir*, p. 8.

You appointed one of the most oppressive of oppressors over the affairs of the Muslims. What reply will you give tomorrow to the Lord of the universe, the most Merciful of those who show mercy!?

The historian writes that when the khalīfah heard this, he trembled and began crying. He removed the judge from his post immediately.

Refutation of the *ʿulamā'* and *mashā'ikh*

Hadrat Shaykh *rahimahullāh* would also refute those *ʿulamā'* and *mashā'ikh* who became puppets of the rulers and the government. He would expose those who joined the company of godless rulers, and agreed to whatever they said. This had made the rulers more audacious and fearless. He addresses this group as follows:

"O you who are acting treacherously in your knowledge and practice! What do you have to do with them? O you enemies of Allāh and His Messenger *sallallāhu ʿalayhi wa sallam*! O you thieves from among the servants of Allāh! You are engrossed in absolute wrong and hypocrisy. For how long will this hypocrisy last? O *ʿulamā'*! O ascetics! For how long will you remain as hypocrites with the kings and rulers by enjoying the riches and pleasures of this world from them!? You and the majority of the rulers of this time have become thieves with regard to the treasures of Allāh *taʿālā* and His servants. O Allāh! Either break the influence of the

hypocrites, and disgrace them; or inspire them towards repentance. O Allāh! Either destroy the unjust and purify the land of them; or rectify them."[1]

On another occasion, he addresses a particular person belonging to this group:

"Do you have no shame – your greed has urged you to serve these oppressors and commit the forbidden with them! For how long will you continue consuming the unlawful and remain in the service of these oppressors!? The kingdom of those whom you are serving will soon disappear, and you will have to come in the service of Allāh *taʿālā* – the Being who will never disappear."[2]

Concern and worry for the sake of *Dīn*

Hadrat Shaykh *rahimahullāh* was very much disturbed by the religious and moral decline (especially in Baghdad, which was the main centre at the time). On seeing the effects of the religious decline in the Muslim world, his heart used to gush forth with Islamic fervour and concern. At times, he could not conceal this internal feeling and pain of his, and it gushed forth in the form of his lectures and exhortations.

He says on one occasion:

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[1] *Fuyūd Yazdānī*, majlis 51, p. 363.

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 217.

"The walls of the *Dīn* of Rasūlullāh *sallallāhu ʿalayhi wa sallam* are falling brick by brick, and its foundation is being scattered. O inhabitants of this land! Come, let us strengthen what has fallen, and straighten what has become crooked. This task cannot be accomplished by one person. Everyone will have to get together to do it. O sun! O moon! O day! All of you come."

He says on another occasion:

"Islam is crying. O flagrant sinners, innovators, deviants, plotters, and false claimants! Islam is holding its head and begging. Ponder over your predecessors and those who are before you. They used to enjoin good, forbid evil, eat and drink, (and passed away suddenly) as if they never existed. Look at how hard your hearts have become! Even a dog desires the well-being of its owner when it hunts for him, takes care of his farm and livestock, and protects him. And when it sees that it has done all this for its master, it beams with joy despite the fact that it will only receive a few morsels of food in the evening. Whereas you [man] are enjoying numerous types of favours and bounties of Allāh *taʿālā* all the time, but you neither fulfil the purpose of those bounties nor their rights. On the contrary, you reject His orders and do not uphold the limits of His Sharīʿah."[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 218.

Bayʿah and spiritual training

Although his effective and revolutionary exhortations provided a phenomenal religious and moral benefit to the people of Baghdad, and the lives of thousands of people changed; there was a need for a permanent, deep and continuous bond of rectification and training with the person making the call in order for the change to be deep, and the reformation and rectification to be permanent. The assemblies of *daʿwat* (calling towards Allāh *taʿālā*) and instruction are not permanent and absolute training centres as is the case with the *madāris* where students are educated and trained with continuity and discipline. The attendees and participants of these assemblies (*majālis*) are free – they will listen to a talk once and depart, never to return. Or, they will attend regularly, but remain in their old ways, with major religious and moral shortcomings in their lives."

In such a situation, to instil a new life in the Muslims, a new system and discipline, and an entire new movement towards action – could there have been any other way apart from a devoted servant of Allāh *taʿālā* accepting *bayʿah* on the way of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, on *īmān*, good deeds, and following the Sharīʿah. The Muslims must pledge *bayʿah* at his hands, repent over their past life of heedlessness and ignorance, and renew their *īmān*. This deputy of Rasūlullāh *sallallāhu ʿalayhi wa sallam* must then tutor and supervise them in their religious

affairs. Through his effective companionship, burning love [for Allāh *taʿālā*], steadfastness, and heated soul; he must create in them the heat of *īmān*, love, devotion and sincerity, enthusiasm to follow the Sunnah, and desire for the Hereafter. Through this new bond which they established [with a shaykh], they must feel that they repented from a certain type of life, and stepped into a new way of life. They must feel they have placed their hands in the hands of a servant of Allāh *taʿālā*. On the other side, he [the shaykh] too must realize that Allāh *taʿālā* placed the responsibility of reformation, rectification, and religious service of those who pledged *bayʿah* to him; and that this love and confidence [which they have in him] has placed a new responsibility on his shoulders.

Then, in the light of his experiences, striving, and in accordance with the principles of the Qur'ān and Sunnah; he must try to instil genuine spirituality and piety in them, *īmān, iẖtisāb* and devotion in their lives; and inject a new spirit in their deeds and acts of worship. This is the essence of this *bayʿah* and spiritual training through which the devoted callers of *Dīn* carried out the task of revival, renewal of *Dīn*, and reformation of the Muslims in their respective times. In this way, they conveyed hundreds of thousands of people to genuine *īmān* and the level of *iẖsān*.

Ḫaḏrat Shaykh Muḫīyy ad-Dīn ʿAbd al-Qādir Jīlānī *raḫimahullāh* is the diamond of this gold necklace, and the jewel in the crown [of these

reformers]. His name and contribution is the most striking and most brilliant in the history of this "Prophetic medicine".

If we leave aside words, terminologies, and academic discussions, and the basis is placed on facts and realities, then we will have to accept that during this time of widespread decay (which is still existent), there can be no easier, all-encompassing, and more effective means of reformation and rectification.[1]

Note: What a factual and equitable account presented by Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*. May Allāh *taʿālā* reward him.

Before Hadrat Shaykh *rahimahullāh*, the callers towards *Dīn* and its devoted servants resorted to this path, and their history is preserved. However, Hadrat Shaykh *rahimahullāh* – through his loving and affectionate personality, Allāh-bestowed spiritual capabilities, natural lofty abilities, and power of striving – gave a new life to this way. Not only is he a prominent imām of this *silsilah* (spiritual chain) and founder of a famous *silsilah* (i.e. the Qādirīyyah *silsilah*), rather, he is the one who formulated a new code and system for this science [of Sufism]. Prior to him, it was not so codified, systemized, complete and regulated. Nor was there so much scope and range in it as was

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, pp. 219-220.

the case through his popularity, acceptance and greatness. During his life time, hundreds of thousands of people benefited from this way, imbibed the sweetness of *īmān*, and embellished themselves with the Islamic way of life and Islamic morals. And after him, his devoted *khulafā'* (deputies) and seniors of the *silsilah* continued the work of inviting towards Allāh *taʿālā* and renewing of *īmān* in all the Islamic lands. The number of people who benefited from all this is known to none except Allāh *taʿālā*. They became the means for hundreds of thousands of people to perfect their *īmān*, and hundreds of thousands of non-Muslims to embrace Islam in Yemen, Hadramaut and India. And then through the Hadramī *mashā'ikh* and traders who went to Java, Sumatra and the continent of Africa. May Allāh *taʿālā* be pleased with him, may He please him, and may He reward him with the best rewards for the sake of Islam.

His impact

The mere existence of Hadrat Shaykh *rahimahullāh* during this era of materialism was a living miracle of Islam, and a major divine support. His self, his excellent qualities, his influence, the effects of his acceptance in Allāh's sight, the clear indications of his acceptance and honour in the eyes of people, the character of his students and those who were tutored by him, and their ways and lives – were all proofs of the truthfulness of Islam, and the Islamic way of life. It was also an expression of this fact that Islam

has the greatest ability to instil genuine spirituality, to culture the souls, and to create a bond with Allāh *taʿālā*. And that its copious treasures are never short of rare jewels and gems.[1]

His assembly

It is related that 400 people would sit in his assembly with pens and inkpots, and note whatever he said. He said: "In the beginning, I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* and Hadrat ʿAlī *radiyallāhu ʿanhu* in a dream. They were instructing me to deliver talks and lectures, and they placed their saliva in my mouth. Consequently, the doors of my speech opened up."[2]

The teaching of *tauhīd*, character, and severing one's self from everything except Allāh *taʿālā*

Direct your gaze towards the One who looks at you, remain before the Being who is before you, love the One who loves you, obey the One who calls you, give your hand to the One who will prevent you from falling, remove you from the pitch darkness of ignorance, save you from destruction, wash off your impurities and cleanse you from all dirt. Where are you going to by leaving that Allāh who is the Creator and Maker

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 221.

[2] *Akhbār al-Akhyār*, p. 47.

of everything? He is since eternity and shall remain until eternity. He is open and hidden. The love of the hearts, tranquillity of the souls, freedom from pains, pardon, kindness, [and everything else] is to return to Him and is issued from him.

He explained the above subject of *tauhīd* in another assembly as follows:

The entire creation is powerless. None can benefit you nor harm you. Allāh *taʿālā* merely enables them to do. He causes His actions to issue forth from you and from the rest of the creation. Whatever is beneficial and harmful to you has already been recorded by Allāh *taʿālā*. Nothing to the contrary will take place. Those who believe in the oneness of Allāh *taʿālā* and do good deeds – they are the proofs of Allāh *taʿālā* against the rest of the creation. Some of them are naked both internally and externally. Although they are wealthy, Allāh *taʿālā* does not find any of the effects of the world inside them. These are the hearts which are pure. The person who can acquire this has really received kingship over the creations.

A brave person is the one who purified his heart of everything apart from Allāh *taʿālā*. He is standing at the door of his heart with the sword of *tauhīd* and the Sharīʿah. He does not permit any of the creations to enter. He connects his heart to the *Muqallib al-Qulūb* (the turner of hearts – Allāh *taʿālā*). The Sharīʿah teaches him to

culture himself externally, while *tauhīd* and *maʿrifat* (true recognition of Allāh *taʿālā*) cultures him internally."

While speaking about false gods, he says:

"Today he is relying on his *nafs*, on the creation, on his dīnārs and dirhams, on his buying and selling, on the ruler of his country. Anything you rely on is your god. Any person whom you fear or in whom you have expectation is your god. Every such person whom you think can benefit or harm you, and you think that Allāh *taʿālā* alone is the one who causes his hands to move, he is your god."[1]

Statements

1. His honourable mother who occupies a distinguished position in the *ṯarīq* says: "When my son, ʿAbd al-Qādir, was born, he would not drink my milk during the days of Ramaḏān."

2. Allāh *taʿālā* will lessen the punishment on the day of Resurrection on any Muslim who passes through my *madrasah.*

Note: Glory to Allāh! What glad tidings! Obviously, a servant can only make such statements under the inspiration of Allāh *taʿālā*. May Allāh *taʿālā* confer this honour to our *madāris* as well. It is certainly not difficult for Him.

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 211.

3. He was asked about this world, so he said: "If you remove it from your heart and place it on your hands, it will not be harmful to you." (This shows that there is a place for everything. There is goodness in placing it in its appropriate place, and harm and destruction in placing it in the wrong place. The Shaykh draws our attention to the fact that the place of wealth is the hand, pocket, a box, chest, etc. not the heart. The heart is solely for Allāh *taʿālā*, and the place of His love and recognition. It has to be reserved for this purpose). Maulānā Rūm *rahimahullāh* says:

> "Water beneath a ship is a means for its protection and power [to sail]. But if water gets into the ship, it will sink."

4. The creation is an obstacle between you and your *nafs*, and your *nafs* is an obstacle between you and your Allāh. As long as you worry about the creation, you will not recognize your *nafs*. As long as you do not recognize your *nafs*, you will not recognize your Allāh.

Note: Hadrat ʿAlī *radiyallāhu ʿanhu* said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

The person who recognizes his self, recognizes Allāh.

5. Abul Fath Harawī relates: I served Shaykh ʿAbd al-Qādir *rahimahullāh* for forty years. During this entire period, he performed the *fajr salāh* with the

wudū' of the *'ishā salāh*. Whenever his *wudū'* broke, he would perform a fresh *wudū'* and perform two *rak'ats* of salāh. After the *'ishā salāh* he would go into seclusion, and no one would even think of going to meet him during this time. He would remain in seclusion and appear at the time of dawn. On one occasion, the khalīfah wanted to meet him, but he could not until the time of *fajr*.

6. I wandered for twenty five years in the deserts and barren places of Iraq. I did not know anyone nor did anyone know me. People and jinn would come to me from the unseen, and I would teach them the way to Allāh *ta'ālā*.

Note: Glory to Allāh! What an elevated rank! He used to teach those who came from the unseen.

7. He used to say to his companions: Obey, and abstain from *bid'ah* (innovations). Obey, and do not disobey. Be patient, do not become impatient and restless. Remain firm and steadfast, do not waver and doubt. Have hope, do not lose hope. Remain firm on Allāh's remembrance (*dhikr*), do not distance yourself from Him. Remain pure from sins, do not become soiled by them. Do not stay away from your Master's [Allāh's] court.

Note: Glory to Allāh! What great words of advice.

8. Come out of your *nafs* and stay away from it. Remain aloof from your possessions, and hand over all of them to your Master. Become a guard

over your heart – only permit what you are instructed to permit, and remove whatever you are ordered to remove from it. Do not allow desires and whims to enter your heart. If not, you will be destroyed.

Note: Hadrat Shaykh al-Mashā'ikh Hājī Imdādullāh Sāhib Muhājir Makkī *rahimahullāh* conveys this condition as follows:

> "How can others [apart from Allāh] seek refuge in your heart!? You must be constantly on guard over your heart."

Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* conveys the same theme as follows:

> "Neither should anyone find the way to the sanctity of your heart, nor should anyone apart from Allāh *taʿālā* enter it. O Ahmad! Remain on guard over your heart at every breath of your life."

9. Save yourself from complaining to Allāh *taʿālā* when you are experiencing wellness. Most calamities descend on man because of his complaints. May Allāh *taʿālā* protect us.

10. Allāh *taʿālā* made illnesses and hardships forms of purification for you so that you may become eligible for His proximity and close company. A Hadīth states:

أَشَدُّ النَّاسِ بَلاَءً الأَنْبِيَاءُ، ثُمَّ الأَمْثَلُ فَالأَمْثَلُ

Those who experience the most hardships are the Prophets, then those who are closest to them, then those who are closest to them.

11. Continuous hardship is the special mark of those who enjoy major *wilāyat* (close friendship with Allāh *taʿālā*). This is because they may be conferred with eternal companionship with Allāh *taʿālā*, and have no inclination whatsoever to anything other than Allāh *taʿālā*. When hardships and difficulties are perpetually experienced by a person, his heart becomes strong, and the desires of his *nafs* become weak.

Note: Glory to Allāh! Look at the benefits and underlying good in hardships and calamities befalling the *auliyā'*. This is why they bear these calamities happily. In fact, they consider them to be bounties and savour them.

Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* conveys this as follows:

> "A calamity which comes from a friend is most certainly not a calamity. It is affection."

12. The indication that a calamity has befallen a person as a punishment is when he becomes agitated by it, and complains to others about it. As for the test and tribulation which comes to atone for one's sins, the sign of it is that the person is not agitated by it, does not complain about it, and does not consider it a burden to

obey Allāh's orders and remain obedient to him. As for the test which comes to elevate a person's rank, he expresses pleasure at it, is agreeable to it, the *nafs* experiences tranquillity with it, and is at peace with the decisions of divine decree and fate.[1]

13. I evaluated all deeds and found providing food to people to be the most superior. It is therefore my wish that the entire world comes within my control, and I may feed the hungry.

14. Hadrat Shaykh Saʿdī *rahimahullāh* writes in his *Gulistān* that Hadrat Shaykh *rahimahullāh* went for hajj one year. People saw that while he was experiencing much inconvenience with the pebbles which were in the Haram of the Kaʿbah, he was making this *duʿā*: "O Allāh! Pardon me. If I am deserving of punishment, then raise me on the day of Resurrection as a blind person so that I do not have to feel ashamed in front of the pious ones." Shaykh Saʿdī *rahimahullāh* then writes the following:

> "When the gentle breeze blows in the morning, I place my forehead on the ground out of submission and servitude, and say: 'O Allāh! I never forget You. Do You also think of Your servants?'"

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[1] *Tabaqāt*, vol. 1, p. 126.

Note: Ponder and think carefully. Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* (who was himself a personality of *daʿwat wa ʿazīmat*)[1] provides many details about Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh* and other similar reformers in his world renown book, *Tārīkh Daʿwat wa ʿAzīmat.*[2] He mentions their impact, influence, and their exhortations. They are not just for reading. Rather, so that we may gain knowledge about the *daʿwat wa ʿazīmat* of our elders; make a firm determination to develop their rectitude, righteousness, and bond with Allāh *taʿālā*; and then be concerned about the rectification and training of the Muslim *ummah*. Inspiration is from Allāh *taʿālā* alone.

Demise

He passed away in 561 A.H. and is buried in Baghdad. May Allāh *taʿālā* illuminate his resting place.[3]

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[1] One who was engaged in the propagation and dissemination of *Dīn*, and was endowed with firm resolve and concern in this regard.

[2] This book is translated in English under the title, *Saviours of Islamic Spirit.*

[3] *Tabaqāt*, vol. 1, p. 126.

Hadrat Shaykh Abū an-Najīb ʿAbd al-Qādir Sahrawardī *rahimahullāh*

Name and lineage

His name is ʿAbd al-Qādir. His other name is Diyā' ad-Dīn. His father's name is ʿAbdullāh and his grandfather's name is Muhammad. His *kunnīyyat* is Abū Najīb.

He was an imām, muftī, ascetic, ardent worshipper, Sufi, lecturer, and shaykh al-mashā'ikh of his time. He was an expert in both spiritual and external sciences. His lineage meets with that of Hadrat Abū Bakr Siddīq *radiyallāhu ʿanhu* on the twelfth level.

He was born around 490 A.H.

Merits

He is from among the Shāfiʿī imāms and the chief of the Sufis. He engaged in much striving in the path of *sulūk*. One of his striving entailed travelling through mountains. He eventually chose to be in the company of Shaykh Hammād Dabbās *rahimahullāh*. He then freed himself for the service of Allāh's creation. People began turning to him, and he enjoyed much popularity among them. He established a *madrasah* and commenced with the responsibilities of teaching and issuing *fatāwā*.

Ibn Najjār *rahimahullāh* relates: "He became so widely accepted that even the rulers of the time

acknowledged his greatness. When I went to meet him, I saw some people pounding rice. So I said to him: 'Permit me to do some work as well.' He said: 'Let me see your hands.' When I showed him my hands, he said: 'These hands are only for a pen.' He gave me an envelop in which there was gold. I said: 'I will only accept a wage from you [after doing some work for you].' He called for one of his attendants and said: 'Give him a wooden pestle.' I then began working with the others, while the shaykh was watching me. He called me after I worked for one hour. He gave me the gold and said: 'This is your wage.' I accepted it. Allāh *taʿālā* then created the desire in me for acquiring knowledge, and so, I became engrossed in it."[1]

Bayʿat and *khilāfat*

Many senior and erudite personalities were born through the blessings of his companionship, e.g. Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh* and Shaykh ʿAbdullāh ibn Masʿūd ar-Rūmī *rahimahullāh*. He became well-known throughout the world, and people from all over came to stay in his company.

Statements

1. The initial stage of *tasawwuf* is knowledge, the middle stage is practising [on the knowledge], and the final stage is *mawhibat* (bestowal of blessings from Allāh *taʿālā*). Knowledge displays one's

[1] *Siyar Aʿlām an-Nubalāʾ*, vol. 2, p. 475.

objective, practice helps one in one's quest, and *mawhibat* conveys one to the end of the objective.

Note: Glory to Allāh! What an excellent reality he brought into the open. May Allāh *taʿālā* also bestow us with His blessings. Āmīn.

2. There are three levels of the people of *tasawwuf*: (1) a *murīd* who is a *tālib* (seeker), (2) *mutawassit tā'ir* (intermediate person who is "flying"), (3) *muntahī wāsīl* (the one who reached his end and joins himself with Allāh *taʿālā*). The *murīd* is a person of the time, the *mutwassit* experiences different conditions (*hāl*), and the *muntahī* has acquired firm conviction.[1]

3. All the *ʿulamā'* unanimously agree that poverty is superior to affluence provided it is accompanied with Allāh's *taʿālā* pleasure. If any person disagrees with this on the basis of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* statement: "The upper hand [the one that spends] is superior to the lower hand [the hand that begs]", we will say to him: The upper hand is better because it is giving its wealth, on account of which it is closer to poverty. The lower hand is suffering loss because it is acquiring wealth (showing that it is inclining towards wealth).

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[1] *Tabaqāt*, vol. 1, p. 140.

However, this Hadīth is a proof for the virtue and merit of generosity. If a person considers affluence to be superior to poverty on the basis that it proves that a person can spend, then it is similar to a person giving superiority to sinning over obedience to Allāh *taʿālā* on the basis that the merit of repentance is found in sinning.

Note: *Māshā Allāh,* he explained it very well through an example.

A supernatural feat

One of his *murīds* relates: I was going towards the market place with the shaykh, when we passed by a butcher. A goat's head was hanging there. The shaykh stood there for some time, and said: "This goat is telling me that it is a corpse [it died a natural death]; it was not slaughtered [according to the Islamic method of slaughter]." The moment the butcher heard this, he fell unconscious. When he came back to his senses, he repented at the hands of the shaykh and admitted to him [that the goat was in fact not made *halāl*].[1]

Method of reconciliation

Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh* relates: "When any Sufi had an ill-feeling towards any of his brothers, our shaykh would say to the Sufi: 'Get up and say *istighfār*.' The Sufi would say: 'My inner self is not pure. How can I say

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[1] *Nafahātul Uns*, p. 653.

istighfār?' Our shaykh would say: 'By virtue of your effort and getting up for the sake of reconciliation; your inner self will also be purified.'"[1]

An important practice

Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh* relates: "It was our shaykh's practice to walk around in Musjid-e-Khayf in Minā and look closely at the faces of those who were present. When he was asked the reason for this, he replied: 'There are some servants of Allāh *taʿālā* who, if they were to look at someone full in the face, they will be bestowed with happiness. So I am searching for such a gaze.'"[2]

Rectification of the self

Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh* relates: "Our shaykh, Abū an-Najīb Sahrawardī, used to say: 'I never ate anything merely because my *nafs* desired it. Rather, when anything comes before me, I accept it after considering it to be Allāh's grace and kindness, and His special act [to me].'"[3]

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[1] *ʿAwārif al-Maʿārif*, p. 256.

[2] *ʿAwārif al-Maʿārif*, p. 261.

[3] *ʿAwārif al-Maʿārif*.

Demise

According to *Siyar Aʿlām an-Nubalā'*, he passed away in 563 A.H. while *Nafaẖātul Uns* states that he passed away in 533 A.H. May Allāh *taʿālā* illuminate his resting place.

Hadrat Shaykh Abū ʿAmr ʿUthmān ibn Marzūq al-Qurashī *rahimahullāh*

Name and lineage

His name is ʿUthmān, his father's name is Marzūq, and his *kunnīyyat* is Abū ʿAmr.

Merits

He was from among the well-known pious personalities and leaders of Egypt. He was listed among the erudite research scholars of his time.

He was a man of clear *karāmāt*, lofty conditions, extraordinary feats, and genuine emotions.

Note: Glory to Allāh! What excellent qualities he possessed. May Allāh *taʿālā* embellish us with such qualities as well. Āmīn.

He was one of those who wrote books and issued *fatāwā*. He used to issue *fatāwā* according to the *madh-hab* of Imām Ahmad *rahimahullāh*. He used to teach, engage in debates, and dictate books.

The *ʿulamā'*, pious elders and *mashā'ikh* of that time unanimously speak of his greatness and respect. They used to select him as an arbitrator on contentious issues, and refer to him during such situations.

Statements

1. All the creations – from the smallest atom to the Throne – are means of taking us towards the

maʿrifat (true recognition) of Allāh *taʿālā*. They are absolute proofs of Allāh's existence since eternity. The entire universe is an expression of His oneness. The entire world is a book whose letters are read by people of insight.

2. When a person acquires the true recognition of his *nafs*, the praises of people will not affect him.

Note: In other words, their praises will not cause him to become conceited and proud. Rather, his *īmān* will increase. A Hadīth states:

إِذَا مُدِحَ الْمُؤْمِنُ فِيْ وَجْهِهِ رَبَى الإِيْمَانُ فِيْ قَلْبِهِ (كنز العمال)

When a believer is praised in his face, īmān increases in his heart.

This is because he considers all excellence to be from Allāh *taʿālā*. He does not consider any good from his self. He also understands that his praise is actually the praise of his Creator and Master [Allāh *taʿālā*].

3. The person who is pleased with divine decree will take enjoyment from calamities.

Note: It is said: Pain from a friend is actually an act of kindness. Maulānā Muhammad Ahmad Sāhib *rahimahullāh* conveys this as follows:

"Any calamity which comes from a friend is most certainly not a calamity; it is kindness and affection."

4. The jewel of an *ʿārif* (one who has truly recognized Allāh *taʿālā*) is submission and awe [of Allāh *taʿālā*].

5. The person who is overcome by his condition (*ḫāl*) must not attend our assembly of *simāʿ*.

Demise

He passed away in 564 A.H. in Egypt. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Ṯabaqāt*, vol. 1, p. 150.

Hadrat Shaykh ʿAlī ibn Hiyatī[1] *rahimahullāh*

He is listed among the leading elders, Sufis, and *ʿārifīn* of Iraq. He is one of those senior elders of *Dīn* who are considered to be the great Qutbs. He had the two items of clothing which Hadrat Abū Bakr *radiyallāhu ʿanhu* had made Shaykh Abū Bakr ibn Hiwār *rahimahullāh* to wear in the latter's sleep. When the shaykh woke up, the two items were on his body. They were a shawl and a hat.

Statements

1. As long as the ability to distinguish and the senses remain, the injunctions of the Sharīʿah will apply.

Note: As long as person a is in his senses and he is conscious, it is essential for him to adhere to the injunctions of the Sharīʿah. No one can be exempt from this.

2. A sign that a person's *hāl* (trance-like condition) is in order is when he remains protected when he is overpowered by his *hāl* just as he was protected when he was fully in his senses.

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[1] Attributed to a place called Hiyat. It is a town above Anbār along the banks of the Euphrates River. The grave of Hadrat ʿAbdullāh ibn Mubārak *rahimahullāh* is here.

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Note: In other words, under no condition must he do anything which is against the Sharīʿah. He must adhere to the Sunnah all the time. This is the excellent feature of a genuine believer.

3. No matter how much free reign the creations can give to their intellects, no matter what they can encompass through their knowledge, and no matter what information they can gather through their intelligence – Allāh *taʿālā* is far above all that.

Note: Hadrat Hakīmul Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* says in this regard: "Just as no person can fully comprehend Allāh's Being, the reality of His attributes is beyond our understanding. Man is only required to have *īmān* in all this, and remain engrossed in his task [of worshipping Allāh *taʿālā*]."

A poet says: "The *ʿanqā* (phoenix) cannot be hunted by anyone. So do not cast your net because it will trap nothing but air."[1]

The famous poet, Akbar Husayn Ilāhābādī *rahimahullāh* conveys this theme as follows:

> "When something is comprehended by your mind, how can it be infinite? When

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[1] *Bayān al-Qur'ān,* vol. 1, p. 63.

> it has been fathomed by you, how can it be God?"

4. He used to say this poem quite often:

ان رحت اطلبه لا ينقضي سفري — او جئت احضره اوحشت في الحضر

فلا اراه ولا ينفك عن نظري — وفي ضميري ولا القاه في عمري

فليتني غبت عن جسمي برويته — وعن فؤادي وعن سمعي وعن بصري

If I were to go out in search of him, my journey would not end. If I were to present myself before him, I would feel lonesome in his presence. I cannot see him, and he is not even away from my gaze. He is in my heart, but I cannot meet him all my life. If only I could disappear from my body, my heart, my ears and my eyes just to see him.

His heart cannot find consolation in anything.

It was probably in such a condition that Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to say the following poem during the initial stages of his *sulūk*:

> "The heart is finding no solace in the garden, and it is not feeling uneasy in the desert. Now where can we take this mad man to?"

Demise

He had settled down in a place called Birozan Qafīzān, and he passed away there in 564 A.H.

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He was 120 years old at the time. He was buried there, and his grave is visited by people.[1]

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[1] *Tabaqāt*, vol. 1, p. 145.

Mujāhid-e-Ummat Hadrat Sultān Nūr ad-Dīn Zangī *rahimahullāh*

Name and lineage

His name is Mahmūd Nūr ad-Dīn, his *kunnīyyat* is Abul Qāsim, his title is al-Malik al-ʻĀdil, and his father's name is Sultān ʻImād ad-Dīn Zangī.

He became the Sultān of Halab (Aleppo) and Damascus after the demise of his father, Sultān ʻImād ad-Dīn Zangī. He made Halab his capital, appointed Salāhud Dīn Ayyūbī as the governor of Egypt, and played a major role in the second Crusade war (1147-1149 C.E.). He led an attack against Asia Cochik in 1173 C.E. and conquered many cities. He was still busy in this region when an envoy of the ʻAbbāsī khalīfah in Baghdad brought an edict proclaiming him [Nūr ad-Dīn] as the *amīr* of Mosul, al-Jazīrah, Irbil, Khulāt Shām, Egypt and Qauniyah.

Ibn Athīr *rahimahullāh* writes with regard to Nūr ad-Dīn:

> I studied the lives of the rulers of the past, but after the Khulafā' Rāshidīn and ʻUmar ibn ʻAbd al-ʻAzīz *rahimahullāh*, I did not come across any ruler who led a purer life than him, and who was more enthusiastic about leading a straight and righteous life. He was always concerned about living the life of a righteous Muslim in accordance

> with the Qur'ān and Sunnah. He constructed many *masājid*, hospitals and travellers' lodges in the major cities of Shām. The main object of his life was to put a stop to the Crusader attacks, and he spent his entire life for the realization of this object. He displayed extraordinary feats in the second Crusader war. He laid a very firm foundation on which Salāh ad-Dīn Ayyūbī could construct a magnificent building.[1]

We are now quoting a few important extracts with regard to the Crusades from the well-known book, *Tārīkh Daʿwat wa ʿAzīmat*, of Mufakkir-e-Islam Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh*:

The Crusader attacks and a new danger to the Islamic world

On one hand, literary and educational works were being written and compiled with full force in the capital of Islam [Baghdad], and some great personalities were occupied in rectification and spiritual training. On the other hand, dangerous clouds were hovering over the entire Islamic world. The very existence of Islam and the Muslims was in danger. Christian Europe was humiliated from many centuries by Islam.

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[1] *Shāhkār Islāmī Encyclopaedia*, p. 1533.

Muslims were in control of its entire eastern region, and all their holy places – including the birth place of ʿĪsā *ʿalayhis salām* – was under their control. These factors were sufficient to incite Europe and create in the Europeans the fervour for revenge. But the presence of powerful Islamic rulers and their continuous advances against neighbouring Christian lands did not give them the courage to lift their gazes towards Shām, Palestine, or any other Muslim land. The fall of the Saljūkī Sultanate, and the weakness of the Islamic Sultanate in the northern borders, gave Europe the opportunity to try its luck.

During this time, Europe received a powerful orator and rabble-rouser in the form of Pope Petrus who fired up the entire Christian world, and inflamed a religious madness from one end to the other. In addition to this, many other political and economic factors combined in creating religious and material motives in the Crusaders to attack the vast and rich Islamic lands.[1]

The beginning of the sixth century *hijrī* was one of confusion and disarray for the Islamic world. The successors of Malik Shāh Saljūkī were at each other's throats. The *khulafā'* of Banū ʿAbbās had passed on their power to the Turks since a long time. There was no powerful ruler and commander in the Islamic world who possessed administrative skills, and who could rally the

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 252.

weakening power of the Islamic world under a single flag to combat the threats which were advancing from the north and west. Stanley Lane Poole is correct when he says:

> "It was a time of uncertainty and hesitation – of amazed attendance upon the dying struggles of a mighty empire; an interregnum of chaos until the new forces should have gathered their strength; in short, it was the precise moment when a successful invasion from Europe was possible."[1]

Atābek ʿImād ad-Dīn Zangī

At this critical moment of increasing despair in the Muslim world, a new star rose in the Islamic world, and – as is the norm – the Islamic world received a new commander and fresh *mujāhid* at the exact time. A new force – from a region in which there was no hope – rose up in a manner never imagined. Stanley Lane Poole writes:

> "It was but necessary to preach the *jihad* – the Holy War – and to show them a commander whose courage and military genius all must respect, and the Turkman chiefs and vassals would at once become a Church Militant with whom the Crusaders would have very

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 254; *Saladin*, p. 25.

> seriously to reckon. The leader was found in Imād-e-dīn Zengy."[1]

ʿImād ad-Dīn was a fostered bounty for the Saljūks. He was the governor of Mosul on behalf of the crown princes of Sulṯān Maẖmūd Saljūkī, and given the title of Atābek (Tutor of the princes). After establishing and consolidating his power in Iraq and Shām, he advanced against ar-Rohā' (Edessa) which was one of the strongest places of the Christians, and which occupied one of the most important military positions.

He took control of ar-Rohā' on 6 Jumādā al-Ukhrā 539 A.H. corresponding with 23 December 1144. This was labelled the victory of all victories according to Arab historians because it was a major support of the Latin Kingdom. In this way, the Euphrates valley became secure against the Crusaders' attacks. Some time after this victory, he was martyred in 541 A.H./1146 C.E. at the hands of a slave. Prior to his martyrdom, he initiated a glittering jihād against the Crusaders, which was taken even further by his illustrious son, al-Malik al-ʿĀdil Nūr ad-Dīn Zangī.

Al-Malik al-ʿĀdil Nūr ad-Dīn Zangī

Nūr ad-Dīn Maẖmūd was now the Sulṯān of Shām and he considered himself to be ordered by Allāh *taʿālā* on behalf of all the Muslims to expel

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[1] *Saladin*, p. 34.

the Crusaders and reclaim Bayt al-Maqdis (Jerusalem). He believed this phenomenal service to be the greatest act of worship and means of gaining proximity to Allāh *taʿālā*. His conquests instilled terror in all the Christian lands. In 559 A.H./1164 C.E. he took control of the fort of Hārim, a very fortified fort on the northern border. The king of Antokia, the prince of Tarāblis, and many other famous knights were apprehended. Ten thousand Christians were killed in this battle, and countless others were imprisoned. Soon thereafter, the fortress of Banias was conquered. By conquering Egypt, he surrounded the Christians from two sides. Lane-Poole writes:

> "The possession of the Nile by Nūr-ed-dīn's general (Salāh ud-dīn) placed the Kingdom of Jerusalem as it were in a cleft stick, squeezed on both sides by armies controlled by the same power. The harbours of Demietta and Alexandria gave the Moslems the command of fleet, and enabled them to cut off the communications of the Crusaders with Europe, stop the annual pilgrim ships and seize their supplies."[1]

Nūr ad-Dīn practically cleansed the whole of Palestine of the Crusaders. But his greatest wish and most sanctified service was the recapture of

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[1] *Saladin*, p. 103.

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Bayt al-Maqdis. But this honour was decreed for his general, Sulṯān Ṣalāḥ ad-Dīn Ayyūbī, who himself, is worthy of being listed among the excellent deeds of Nūr ad-Dīn.[1]

His character

Muslim historians prolifically describe Nūr ad-Dīn's justice, religiosity, piety, excellent administration, noble character, praiseworthy qualities, and desire for jihād. And like his name, Maḥmūd (one who is praised), go to great lengths in praising him.

Ibn Jauzī who was a contemporary of Nūr ad-Dīn, writes about him in his famous history book, *al-Muntaẓam*:

> "Nūr ad-Dīn waged jihād along the borders, and emancipated over fifty cities which had been captured by the unbelievers. His life was better than most Sulṯāns and rulers. The roads were safe. There are praiseworthy facts about him. He considered himself bound to obey the khilāfat of Baghdad, and subservient to it. Before his death, he pardoned all impermissible incomes and taxes. He was very simple and humble. He loved the *'ulamā'* and people of *Dīn*."

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[1] *Tārīkh Da'wat wa 'Azīmat*, vol. 1, p. 256.

Nūr ad-Dīn's entire focus and attention was on jihād against the Christians. His determination, reliance and trust [in Allāh *taʿālā*], faith and conviction were very deep in this regard.

An important achievement of Sultān Zangī

We now relate Sultān Zangī's *rahimahullāh* important achievement against the impure conspiracy of the Jews which he was instructed to carry out by Rasūlullāh *sallallāhu ʿalayhi wa sallam* himself. He destroyed the Jewish plans and inflicted a terrible recompense for their evil plot.

Allāh *taʿālā* says:

يُرِيْدُوْنَ لِيُطْفِئُوْا نُوْرَ اللهِ بِأَفْوَاهِهِمْ، وَاللهُ مُتِمُّ نُوْرِهِ وَلَوْ كَرِهَ الْكَافِرُوْنَ

They seek to extinguish the light of Allāh with their mouths, but Allāh will perfect His light even if the unbelievers dislike it.[1]

One night in 557 A.H./1162 C.E., Sultān Zangī *rahimahullāh* performed the *tahajjud salāh* and slept away. He was honoured with the blessed visit of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his dream. Rasūlullāh *sallallāhu ʿalayhi wa sallam* pointed towards two green-eyed men and said: "Protect me against these two." The Sultān woke up with a fright. He got out of bed

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[1] Sūrah as-Saff, 61: 8.

immediately, performed *wudū'*, and occupied himself in optional salāh. He lied down after some time, and fell asleep immediately. He saw the same dream again. He woke up again, performed *wudū'*, and occupied himself in salāh. But sleep overtook him and he fell asleep. He saw the same dream for a third time. He now got up and thought to himself: There is no way I can sleep now. He called for his pious minister, Jamāl ad-Dīn and related the dream to him. The judicious minister advised him to proceed to Madīnah Munawwarah without any delay, and not to mention the dream to anyone.

The Sultān made preparations immediately, took his minister with, and also twenty special attendants. They loaded a lot of goods on swift camels, and departed for Madīnah Munawwarah that very night. After travelling by night and day, they reached Madīnah Munawwarah in the evening of the sixteenth day from their journey from Egypt. The Sultān entered Madīnah calmly, then proceeded to Musjid-e-Nabawī with absolute submission, humility and respect. He entered Riyād al-Jannah and performed *tahīyyatul masjid.*[1] He then thought about what course of action to take. He eventually decided to invite the entire population of the city and to distribute gifts to them. In this way, he will be able to recognize

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[1] An optional salāh performed when entering a musjid.

the two men whom he was searching for, and apprehend them.

His minister announced the arrival of the Sulṯān, and his intention of distributing gifts to the people. Every person was invited to enjoy the generosity of the Sulṯān. People began arriving and were showered with royal gifts. The Sulṯān looked at each person closely – searching for the two whom he was shown in the dream. Young and old, rich and poor – everyone received royal gifts, but the two whom he was looking for were not seen. He announced: "If anyone has been left out, he must certainly come to me." The people said that everyone had come, and no one was left."

After much thinking and investigating, it was learnt that two western people who were very pious, abstinent, ascetic, and who lived in solitude had not come. The Sulṯān ordered for them to be brought. The people said: "O Sulṯān! They are very independent, they have no need for anything. In fact, they themselves are very generous in giving charities to people, and are fully occupied in worship by day and night. They will not come here."

But because this was a royal command, they had to be brought before him. The moment the Sulṯān saw them, he recognized them as the two whom he had seen in his dream. He asked them: "Who are you and from where do you hail?" They replied: "We are westerners who had come to

perform hajj. After performing hajj, we came to Madīnah Tayyibah to present ourselves before Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Our desire to live in his neighbourhood has caused us to settle down here." He asked them where they lived. They said that they live in a *rabāt* (small fort) near the Raudah-e-Anwar (the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*).

The Sultān ordered them to remain where they were, while he proceeded to their house. Despite a thorough search, he did not find anything except their possessions and a few books. He did not see anything suspicious which could affirm his dream.

The Sultān's worry and concern increased by the hour. On the other hand, the residents of Madīnah were assembling to intercede on behalf of the suspects. They were saying: "These people are innocent, they have nothing to do except engage in worship. They fast by day, perform their salāh in Riyād al-Jannah, visit Jannatul Baqīʿ every day, and go to Musjid-e-Qubā every Saturday without fail. These are there normal practices. There is no limit to their generosity. The previous year there was a drought and they were most kind to the residents of Madīnah in seeing to their welfare. They spent on them with absolute generosity."

These words served to anger the Sultān even more. He was very worried and restless, and called out to Allāh *taʿālā* saying: "O Allāh! I do not

know what is the matter?" Suddenly, a thought came to his mind to go and check the place where they perform salāh. A prayer mat was placed on a straw mat. When he overturned these two, he saw a rock. When the rock was removed, he saw a tunnel which was very deep and distant – almost reaching the blessed grave [of Rasūlullāh *sallallāhu ʿalayhi wa sallam*]. A poet says:

> "The one whom we thought was a *rehbar* (guide) turned out to be a *rehzan* (highway robber)."

The Sultān threatened them and asked them the reason behind this despicable act. They were forced to lay the facts, and also had to disclose the secret behind which Christianity was seeing a cursed dream. They said: "We are Christians. The Christian kings gave us huge amounts of money and gold to get to the grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, remove him from it, and convey him to them. We used to dig throughout the night, fill waterskins with the soil, and cast it near Baqīʿ."

It is said that on the night this tunnel was about to reach the blessed grave, it rained heavily, lightening and thunder resulted in an earthquake, with loud thunderclaps.

On hearing their story, Sultān Nūr ad-Dīn went into a rage and ordered for a severe punishment to be inflicted on them. However, despite his rage and anger, a unique and strange softness

overtook him. He thought to himself: Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* ordered me to render this service.

They were eventually killed and made to pay for their evils. The people burnt their corpses that same evening, and reduced them to ash.

كَذَالِكَ الْعَذَابُ وَلَعَذَابُ الآخِرَةِ اَكْبَرُ لَوْ كَانُوْا يَعْلَمُوْنَ

Such is the punishment. And the punishment of the Hereafter is worse. If only they knew.

After getting rid off the two, the Sultān built a strong wall around the grave [of Rasūlullāh *sallallāhu ʿalayhi wa sallam*] which would protect it from all sides. It was dug very deep – to the depths of the underground water level – enclosed with lead, coming up to ground level. Then a wall was built till the roof of the musjid without any door so that the graves may be protected from the ravages of time.

ʿAllāmah Samhūdī (died 911 A.H.) *rahimahullāh* writes that the two men were from Spain, and had dug the tunnel from near Dār Āl ʿUmar ibn Khattāb which was to the south-east of the Raudah.[1]

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[1] *Tārīkh al-Madīnah al-Munawwarah*, p. 563; and *Wafāʾ al-Wafāʾ*, vol. 1, p. 468 of Muhammad ʿAbd al-Maʿbūd.

Demise

He passed away on 11 Shawwāl 569 A.H./15 May 1174 A.H. while suffering from quinsy. He passed away in Damascus and buried in its fort. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Shāhkār Islāmī Encyclopaedia,* p. 1533.

Hadrat Hāfiz Ibn al-ʿAsākir *rahimahullāh*

Name and lineage

His name is ʿAlī, his father's name is Hasan, his grandfather's name is Hibatullāh, and his *kunnīyyat* is Abul Qāsim.

He was born in the beginning of Muharram 499 A.H.[1]

Merits

He was the *ʿallāmah* of his time, one of the greatest *hāfiz* of Hadīth, and a *muhaddith* of Shām. He belonged to the Shāfiʿī *madh-hab*. The *ʿulamā'* of his time were dependent on his knowledge. From among his written works, *Tārīkh Shām* is in eighty volumes. A study of this book will give one an idea of the extent of his knowledge.[2]

Education and training

He had 1300 *shuyūkh*. Such a large number is not found in the biographies of other *ʿulamā'*. He travelled to Iraq, Makkah Mukarramah, Madīnah Munawwarah and many non-Arab lands for the acquisition of knowledge. These include Isbahān, Nīshāpūr, Marw and Tabrez.

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[1] *Siyar Aʿlām an-Nubalā'*, vol. 20, p. 554.

[2] *Tabaqāt ash-Shāfiʿīyyah*, vol. 4, p. 137.

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During the early years of his life, he studied *fiqh* in Damascus under the jurist, Abul Hasan as-Sulamī. After going to Baghdad, he devoted himself entirely to studying *fiqh*, and used to attend the classes in Madrasah Nizāmīyyah.

Adherence to worship

He was very strict in performing salāh with congregation throughout his life, and was most regular in reading the Qur'ān. He also engaged in a lot of optional salāhs and different forms of *dhikr*. He used to remain occupied in *dhikr* by day and night.[1]

Note: Glory to Allāh! Engaging in so much of worship despite such a lofty academic rank is most certainly due to inspiration from Allāh *taʿālā* and his special feat. May Allāh *taʿālā* inspire us as well.

He used to complete one recitation of the Qur'ān weekly, and one daily in the month of Ramadān. He used to remain in *iʿtikāf* (seclusion) in Manārah Sharqīyyah, and take stock of those moments which were not spent in worship.

He turned away from high positions, *imāmat* and delivering talks; and did not pay any attention to the rulers. He devoted himself to enjoining good

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[1] *Tabaqāt ash-Shāfiʿīyyah*, vol. 4, p. 137.

and forbidding evil; and did not fear the criticism of anyone in this regard.

He says: "Whenever I decided to relate the Ahādīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, it was never done out of desire for position and authority."[1]

Abū Muhammad says: "I asked my shaykh about four *huffāz* whom he considered to be most superior. He listed them in the following order: (1) Ibn ʿAsākir, (2) Ibn Nāsir, (3) Abū al-ʿAlā, (4) Abū Tāhir.[2]

Demise

He passed away on 11 Rajab 571 A.H. His *janāzah salāh* was performed by Qutb Nīshāpūrī. Sultān Salāh ad-Dīn [Ayyūbī] attended his *janāzah*. He was buried next to his father in the Bāb as-Saghīr graveyard.[3]

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[1] *Siyar Aʿlām an-Nubalāʾ*.

[2] *Tabaqāt ash-Shāfiʿīyyah*, vol. 4, p. 137.

[3] *Siyar Aʿlām an-Nubalāʾ*, vol. 20, p. 554.

Hadrat Khwājah ʿAbd al-Khāliq Ghajdawāni *rahimahullāh*

Name and lineage

His name is ʿAbd al-Khāliq, his father's name is ʿAbd al-Jamīl, and his mother was from the progeny of the Roman kings.

He was born in Ghajdawān which is a town near Bukhārā.

Merits

He was a proof in the glittering path of the Sufis, and was accepted in all the schools of Sufism. In the path of truthfulness and purity, he practised on the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*; and was strictly against *bidʿāt* (innovations).

Meeting with Hadrat Khidar *ʿalayhis salām*

He learnt the lesson of *dhikr-e-qalbī* (*dhikr* with the heart) from Hadrat Khidar *ʿalayhis salām*, and practised on this lesson forever. Hadrat Khidar *ʿalayhis salām* accepted him in his progeny and instructed him to dive into a water-filled pond, and to say *Lā ilāha illallāh Muhammadur Rasūlullāh* with his heart. He carried out his order, and consequently, experienced many expositions. He was very much

accepted by people from the beginning to his very end.[1]

Bayʿah and *khilāfah*

Hadrat ʿAbd al-Khāliq Ghajdawānī *rahimahullāh* was connected to Hadrat Khwājah Abū Yūsuf Hamdānī *rahimahullāh*. He remained in his company, benefited tremendously from him, and received *khilāfah* from him. After Khwājah Abū Yūsuf Hamdānī *rahimahullāh* left Bukhārā, Khwājah ʿAbd al-Khāliq Ghajdawāni *rahimahullāh* occupied himself in severe spiritual exercises, and kept his conditions concealed. Many people of Shām pledged *bayʿah* at his hands, became his *murīds*, and became connected to his *khānqāh*.

The essence of *pās anfās*

Sayyid Murtadā Zabīdī has written that Khwājah ʿAbd al-Khāliq Ghajdawānī *rahimahullāh* added *pās anfās* in the course of his *dhikr* and *murāqabah* (meditation). He made it an intrinsic element of his *tarīqah* and said: "A *sālik* (one treading the path of Sufis) must endeavour to fully protect his two breaths – he must not take a single breath unmindfully, nor exhale a single breath unmindfully." He said: "I learnt this *tarīqah* from Hadrat Khidar *ʿalayhis salām*." Hadrat Khidar *ʿalayhis salām* came to him during his initial stages of *sulūk* and taught him *pās anfās*. By practising on it, a person reaches his

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[1] *Nafahātul Uns*, p. 613.

goal in a very short while. This method became an additional good for those who came later on. The greatest objective of *pās anfās* is to take consideration of time. Without doubt, time is the most valuable asset of one's life. Wasted time cannot be brought back.

He also said: "The people of the *ṯarīqah* said: Dangers from outsiders and whisperings are experienced when a person is exposed to different colours and shapes [of people], studies different types of books, and attends every type of assembly. This is why a person must keep away from outsiders for a certain period of time, and remain in the company of a *shaykh-e-kāmil* so that through his blessings he experiences the presence of Allāh *taʿālā*, and then complete pleasure and submission [to Allāh's orders]. Undoubtedly, complete pleasure and submission alone is the highest level of servitude, and the utmost achievement in *sulūk*. The Sufis express the essence of this as follows:

The basis of the Naqshbandīyyah

There are eleven points in total, eight were laid down by Khwājah ʿAbd al-Khāliq, and the remaining three by Khwājah Bahā' ad-Dīn Naqshband. They are:

1. *Haush dardam*: To be on one's guard. The *sālik* must check every breath which he takes to see whether he is awake or unmindful.

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2. *Naẕar bar qadam*: When a *sālik* is walking, he must ensure that his gaze does not go beyond his feet. When he is seated, he must look in front of him, he must not look to his right and left. If he does not do this, it will result in serious damage, and prevent him from achieving his goal.

3. *Safar dar waṯan*: The *sālik's* evil human qualities must progress towards angelic qualities.

4. *Khalwat dar anjuman*: This means that the *sālik* must keep his heart occupied with Allāh *taʿālā* all the time – when in solitude, when in public, when eating and drinking, when walking and moving about, when conversing, etc.

5. *Yād kard*: This refers to the *dhikr* of Allāh *taʿālā*. The *sālik* must be engaged in it all the time.

6. *Bāz ghasht*: After making *dhikr* a few times, he must make the following *duʿā* with absolute servitude:

> "O Allāh! You are my objective, and I desire Your pleasure. Bestow me with Your love and Your *maʿrifat* (true recognition)."

7. *Nigahdāsht*: To keep the heart far away from stray thoughts and whisperings.

8. *Yād dāsht*: For the *sālik* to think of the essential Being of Allāh *taʿālā* without any words.

9. *Wuqūf zamānī wa haush dardam*: The two are the same [refer to point number one].

10. *Wuqūf ʿadadī*: When breathing out at the time of *dhikr*, the *sālik* must pay particular attention to the odd numbers.

11. *Wuqūf qalbī*: The attention of the *sālik* is towards his heart which is below his left breast.

Note: Glory to Allāh! What excellent points form the basis of the Naqshbandīyyah. Practising on them will most certainly bring good, blessings, and enable one to reach Allāh *taʿālā*.

Words of advice

One day, he took the hand of his son, Khwājah Auliyā' Kabīr *quddisa sirruhu,* into his hand and advised thus:

O son! I advise you to make *taqwā* the salient feature of your life. Adhere to the *wazā'if* (plural of *wazīfah*) and acts of worship. Meditate over your conditions. Continue fearing Allāh *taʿālā*. Fulfil the rights of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Be mindful of the rights of your parents. If you have these qualities, you will be honoured with a bond with Allāh *taʿālā*. Obey Allāh *taʿālā* so that He continues safeguarding you. Be regular in reciting the Qur'ān either from memory or by looking inside. Read the Qur'ān with pondering, reflection, concern, and crying [before Allāh *taʿālā*]. Do not even take a single step backwards from seeking

knowledge. Study *fiqh* and Hadīth. Stay away from ignorant Sufis. Stay aloof from the masses because they are the thieves on the path of *Dīn* and the robbers of Muslims. Adhere strictly to the Sunnah wal Jamāʿah. Remain on the *madh-hab* of the past imāms. Any innovation is bound to lead to deviation. Do not remain in the company of the youth, women, young boys, and people involved in *bidʿah* (innovations) – they will destroy your *Dīn*. Be satisfied with two pieces of bread. If you have to be in anyone's company, remain in the company of the fakirs. Remain in solitude. Eat what is lawful because it is the key to good. Abstain from what is unlawful or else you will distance yourself from Allāh *taʿālā*. Remain steadfast on this so that you do not burn in Hell. Wear what is lawful so that you enjoy your worship. Spend a lot of time in salāh by day and night. Do not miss the congregational salāh. Do not become an imām and *mu'adh-dhin*. Do not include your name on title-deeds and documents. Do not go to the courts of the judges. Do not get involved in the bequests of people. Flee from people just as you would flee from a lion. Try to remain anonymous so that your *Dīn* is not damaged. Undertake journeys so that the *nafs* becomes disciplined. Neither sit in a *khānqāh* nor make one. Do not be saddened when anyone insults you. Do not become haughty when anyone praises you. Interact with people in a kind and affectionate manner. Whether a person is pious or evil – you must have good manners. Be merciful towards all the creation. Do not laugh out aloud

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because it results in heedlessness, and it deadens the heart. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "Had you known what I know, you would laugh little and cry a lot.

Do not be fearless of Allāh's *taʿālā* punishment. Do not despair of Allāh's *taʿālā* mercy. Live a life which is suspended between hope and fear. This is the rank of the *sālikīn* – it is suspended between hope and fear.[1]

There are many other statements and words of advice, but we did not quote them for the sake of brevity. May Allāh *taʿālā* inspire us to practise on them. Inspiration is from Allāh *taʿālā* alone.

The shaykh's foresight

A large group of people was seated before him during the days of 'Āshūrā' (the first ten days of Muharram). He was speaking to them on matters related to the *maʿrifat* [of Allāh *taʿālā*] when a youngster who looked like an ascetic – wearing a shawl and having a *musallā* (prayer mat) on his shoulders – appeared. He went in one corner and sat down. Hadrat Khwājah *rahimahullāh* looked at him. The youngster stood up after a short while and said: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

اِتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُوْرِ اللهِ عَزَّ وَجَلَّ

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[1] *Hālāt Mashā'ikh Naqshband*, p. 115.

Beware of the foresight of a believer, for surely he looks with the light of Allāh.

What is the meaning of this Hadīth?"

Hadrat Khwājah *rahimahullāh* said: "Break the *zunnār*[1] and bless yourself with the wealth of *īmān*." On hearing this, the youngster said: "Allāh forbid, what do I have to do with a *zunnār*!?" Khwājah *rahimahullāh* instructed one of his attendants, who went towards the youngster, removed his garment, and the *zunnār* was exposed. The youngster broke it immediately and embraced Islam.

Khwājah *rahimahullāh* then said: "O my beloveds! Come! Let us also break our *zunnārs* like this new Muslim youngster, and let us embrace Islam. Just as he broke this physical *zunnār*, let us break our internal *zunnārs* (referring to pride, arrogance, etc.) so that we may be pardoned just as this youngster has been pardoned."

When he said this, all those who were present experienced a strange condition and they fell at Khwājah's feet.[2]

Note: Just as Hadrat Shaykh 'Abd al-Khāliq Ghajdawānī's *rahimahullāh* foresight was

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[1] A sacred thread or rosary worn by certain religious groups.

[2] *Nafahātul Uns*, p. 614.

displayed on this occasion, his expertise in the field of education, rectification and reformation was also displayed. He understood that those who were present were affected by the incident, and if he were to advise them, it will have a special effect on them. He therefore directed them towards internal rectification, and advised them to remove pride, arrogance, conceit, etc. from their hearts. This was in line with Rasūlullāh's *sallallāhu ʿalayhi wa sallam* teaching methodology of using opportune moments to advise and admonish. This resulted in his words having a full impact on the addressees.

Statements

1. Obliteration of the *nafs* will be acquired by the person who directs his heart to the path of truth, holds the Qur'ān in his right hand, the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his left hand, and then treads the path in the light of these two guiding lamps. If he does this, he will reach a rank which is beyond imagination.

Note: Look! All the *mashā'ikh* and Sufis consider following the Sharīʿah essential for the *tarīqah*. Their actions and conditions also testify to this. Without actions and emulation of the Sunnah, a person can never reach the level of *wilāyat* and never become the beloved of Allāh *taʿālā*. This is expressed in the following verse:

قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ

Say: If you love Allāh, then follow me.

We should therefore abstain from making objections against the *mashā'ikh* and Sufis. There is a saying: "The one who is disrespectful is deprived of Allāh's grace."

2. Someone asked him: "Does Satan take control of a *sālik*?" He replied: "Satan takes control of the *sālik* who has not reached the level of obliteration of his *nafs*. As for the one who has reached this level, Satan cannot overpower him. This is because such a *sālik* does not become angry, rather he experiences *ghayrat* (self-respect, shame). And Satan flees from where there is *ghayrat*. This quality is with the one who remains directed towards Allāh *taʿālā*. He has the Qur'ān in his right hand, the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his left hand, and he treads the path in the light of these two."

Note: Glory to Allāh! What excellent words of *maʿrifat*. May Allāh *taʿālā* reward him.

3. A traveller requested him to make *duʿā* by saying: "Make *duʿā* for our *īmān* so that we are free from the deception of Satan." Khwājah *rahimahullāh* said: "This is on condition each person promises to make *duʿā* after performing the *fard salāhs*. When *duʿā* is made after a *fard salāh*, it is accepted. So after you complete the *fard salāh*, you must remember us in your *duʿās*

and we will remember you. In this way, the effects of the *duʿās* between us will be displayed."[1]

Note: Glory to Allāh! Look at the affectionate manner in which Hadrat Shaykh *rahimahullāh* replied to a traveller's request for *duʿās*. And look at the easy method of ensuring the acceptance of the *duʿās* which he showed to them. We ought to practise on it. It becomes clear from his statement that *duʿās* after the *fard salāhs* are accepted. This is why the imām or anyone else should not do anything which would interfere or disturb the *musallīs* in their *duʿā* or the *masbūq* in completing his salāh. For example, the imām engages in a lengthy *duʿā* which the followers generally do not understand. Or making a lengthy announcement which disturbs the *duʿā* or the *masbūq* in his salāh. Unfortunately, no attention is paid in this regard even by the learned. May Allāh *taʿālā* inspire us all to remain within the limits of the Sharīʿah. Āmīn.

Demise

He passed away on 12 Rabīʿ al-Awwal 575 A.H. in Ghajdawān. May Allāh *taʿālā* shower His mercy on him and may He illuminate his resting place.[2]

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[1] *Nafahātul Uns*, p. 614.

[2] *Tadhkirah Mashā'ikh Naqshband*, p. 75.

Hadrat Sayyidunā Ahmad Kabīr Rifāʿī *rahimahullāh*

Name and lineage

His name is Ahmad Kabīr, his *kunnīyyat* is Abul ʿAbbās, his title is Muhīyy ad-Dīn, his father's name is Sultān ʿAlī, whose *kunnīyyat* is Abul Husayn.

He is a Husaynī[1] by lineage, and a follower of the Shāfiʿī *madh-hab*. He is known as Rifāʿī because he is connected to a famous Arab tribe, the Banū Rifāʿah.

Birth

He was born on 15 Rajab 512 A.H. in the Umm ʿUbaydah village of Hasan which lies between Wāsit and Basra. His father had left the Arab lands to settle down in Umm ʿUbaydah.

Prophetic glad tiding

Even before Hadrat Ahmad Kabīr Rifāʿī *rahimahullāh* was born, Rasūlullāh *sallallāhu ʿalayhi wa sallam* had given the glad tidings of his birth to his maternal uncle, Hadrat Bāzā Shahb Mansūr Batā'ihī *rahimahullāh*, who himself was a great shaykh of his time. Forty days before his birth, Shaykh Mansūr *rahimahullāh* saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a

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[1] A descendant of Hadrat Husayn *radiyallāhu ʿanhu*.

dream, who said to him: "O Mansūr! A boy will be born to your sister after forty days. You must name him Ahmad. He will be a chief among the *Auliyā'* just as I am the chief among the Ambiyā' [Prophets] *'alayhimus salām*. Once he reaches an age of understanding, you must send him to be educated under Shaykh 'Alī Qārī Wāsiṯī. You must not be neglectful with regard to his training and tutoring."

Exactly forty days after this dream, he was born in Hasan, and remained there for seven years under the affectionate care of his parents. He was still in his seventh year when his father, Hadrat Sayyid 'Alī *rahimahullāh*, went on a journey to Baghdad for some work, but passed away there.

Education and training

There appeared to be no one to educate and train him after the demise of his affectionate father. So his maternal uncle, Shaykh Mansūr Baṯā'ihī, called him together with his mother to live with him. As per the instruction of Rasūlullāh *sallallāhu 'alayhi wa sallam*, he turned his full attention to his nephew's education and training. He had already memorized the Qur'ān while he was in Hasan under Shaykh 'Abd as-Samī' al-Harbūnī. A short time later, Shaykh Mansūr *rahimahullāh* – acting on the advice of Rasūlullāh *sallallāhu 'alayhi wa sallam* – sent him to Wāsiṯ to go and study under Shaykh 'Alī Abul Fadl Qārī Wāsiṯī. The latter paid special attention to teaching and tutoring him.

Signs of capability, good fortune, abstinence and piety were seen in Hadrat Ahmad Kabīr Rifāʿī *rahimahullāh* from a young age. His respected sister, Sayyidah Sālihah, who herself was an ardent worshipper, abstinent and pious woman says: "When Sayyid Ahmad was still a suckling child, he never drank milk during the days of Ramadān. Initially we thought that he does not want to drink the milk of a particular wet-nurse. Another wet-nurse was brought but he did not drink her milk as well. In this way, we tried several wet-nurses but he did not drink the milk of any of them. But he would drink after *maghrib*. When he grew older, he had no inclination whatsoever to playing and jumping around. This is why he was able to memorize the Qur'ān in a very short while. When he proceeded to Wāsit, he worked so hard and remained so focused on his studies that he completed all the sciences – viz. Hadīth, *tafsīr, fiqh, maʿānī* (rhetoric), *mantiq* (logic), *falsafah* (philosophy), etc. – by the age of twenty. His honourable teacher conferred him with a *sanad* (chain of transmission) and *ijāzah* (permission to narrate) Hadīth and other sciences."

In addition to Shaykh ʿAlī Wāsitī, he also used to attend the classes of Hadrat Shaykh Abū Bakr Wāsitī and Shaykh ʿAbd al-Malik al-Harbūnī – who were very famous among the *ʿulamā'*, and around whom many people rallied because of their knowledge and acumen.

When Hadrat Sayyid Rifāʿī Sāhib *rahimahullāh* completed his studies and received his *sanad* and permission from his teachers, he began teaching there. At the same time, he began acquiring spiritual sciences under his maternal uncle, Shaykh Mansūr Batāʾīhī *rahimahullāh*. By Allāh's grace and his natural affinity with this field [of internal purification], he progressed very swiftly in the internal sciences.

On one hand, his acumen in the external sciences due to his Allāh-bestowed capabilities and intelligence caused him to become very famous, and many erudite *ʿulamāʾ* and scholars used to attend his classes. On the other hand, when he completed the high levels of *sulūk, tarīqat* and *maʿrifat*, he became well-known for his abstinence, piety and righteousness among the masses and the elite. His maternal uncle called him to the *khānqāh* in Umm ʿUbaydah, and conferred on him the garment of deputyship so that he may guide and steer the people, and benefit them with his internal and external knowledge. Consequently, people rushed to him in droves, and thousands of *ʿulamāʾ* and fakirs began staying in Khānqāh-e-Umm ʿUbaydah for the acquisition of knowledge and internal purification. All the feeding arrangements for everyone who lived in the *khānqāh* were made by him so that the *sālikīn* and students may remain engaged in acquiring their objective with peace and ease. They must not worry about their livelihood which could cause them to become unmindful of the *dhikr* of Allāh *taʿālā*.

The condition of the *khānqāh*

Some reliable and trustworthy *ʿulamāʾ* relate: "There were times when we saw about 10 000 people in the *khānqāh*, who were all hosted by his alms-house." ʿAllāmah Ibn Jauzī *rahimahullāh* says: "I presented myself before him on the 15th of Shaʿbān. I saw approximately 100 000 people assembled in Khānqāh-e-Umm ʿUbayd. All the arrangements for their accommodation and feeding were done by Sayyid Sāhib *rahimahullāh*."

All his characteristics and habits were an example of the character and habits of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He was extremely humble, modest and unassuming. He himself used to say: "I studied and pondered over all the ways of *sulūk* and *maʿrifat*, but I did not find any way better than humility and self-effacement. This is why I selected these qualities for my self."

He himself was very strict in emulating the Sunnah and emphasised it on his attendants as well. He constantly tried to wipe out the un-Islamic practices which were initiated by materialistic and pseudo-Sufis. He abhorred such people. He liked simplicity in food and clothing. He disliked worldly formalities and possessions of luxury. Shame and modesty were the overriding qualities in his life. So much so that when his clothes became dirty, it was his blessed habit to descend into the river, wash and rub his clothes while he was still wearing them, and then stand in the sun to dry them. He would remain

standing in the sunlight for as long as his clothes were not dry.

Khilāfat

Initially, he was known more as an *ʿālim;* and teaching and imparting knowledge was his main occupation. At the same time, he acquired *tasawwuf* and *maʿrifat* from his maternal uncle, Shaykh Mansūr Baṯāʾiḫī *raḫimahullāh.* He traversed the levels of *sulūk* in a short while and reached excellence in this regard. In 539 A.H. – one year before his demise – Shaykh Mansūr Baṯāʾiḫī *raḫimahullāh* conferred *khilāfat* to him, made him wear the *khirqah* (a special cloth as a mark of *khilāfat*), and appointed him as his successor in the Khānqāh-e-Umm ʿUbaydah. Shaykh Mansūr *raḫimahullāh* instructed the *mashāʾikh* and *sālikīn* of Wāsiṯ, Ardaq, Basra and other areas to refer to Ḫaḏrat Sayyid Aḫmad Rifāʿī in the future, to consider him to be their shaykh, and to take benefit from him.

When Shaykh Mansūr *raḫimahullāh* passed away in 540 A.H., Shaykh Aḫmad Rifāʿī *raḫimahullāh* was 28 years old. Thereafter, his merits, virtues, piety and spirituality became very well-known and people from far and wide who were in search of guidance and rectitude presented themselves before him. They would join his circle, succeed in their quest, and go back.

Large number of *khulafā'*

'Allāmah Shaykh Ibn Muhadh-dhab writes in his book, *'Ajā'ib Wāsit*, that by the end of his life, he had 80 100 *khulafā'*. There was no city in Iraq which did not have a few of his *khulafā'*. As for his *murīds*, there was no count of them.

Al-Bunyān al-Mushayyad

Although he was an expert in the science of the Sharī'ah and the Tarīqah, and he was more of an academic; he did not pay any particular attention to writing. By and large, he used to conduct special assemblies (*majalis*) and deliver talks in the *masājid*. Or he would give words of advice to his *khulafā'* in his daily conversations with them. His attendants used to pen these down after obtaining his permission or after he indicated to them to do this. In this way, there are a few books which are considered to be his written works, e.g. *Majālis al-Ahmadīyyah, Kitāb al-Hikam, Āthār an-Nāfi'ah, al-Hikam as-Sāti'ah, al-Burhān al-Mu'ayyad*. The last book – *al-Burhān al-Mu'ayyad* has been translated by Hakīm al-Ummat Hadrat Maulānā Ashraf 'Alī Thānwī's *rahimahullāh* nephew, Hadrat Maulānā Zafar Ahmad Sāhib Thānwī *rahimahullāh*. It is printed under the title, *al-Bunyān al-Mushayyad*.

On studying this book, the reader will realize that it is a valuable treasure house of academic words of advice, facts on Sufism, and other sciences. The fact of the matter is that Shaykh Ahmad Rifā'ī *rahimahullāh* combined the Sharī'ah with

the Tarīqah. He did many strange things which manifested themselves as *karāmāt* (supernatural feats). His high rank and closeness to Allāh *taʿālā* can be gauged from this.[1]

The testimony of *ʿulamāʾ* and people of insight

ʿAbd al-Qādir Jīlānī *rahimahullāh* said to his *murīds* with regard to Hadrat Rifāʿī *rahimahullāh*:

إن لله عبدا متمكنا في مقام عبديته يمحو اسم مريده من ديوان الأشقياء ويكتبه في ديوان السعداء.

There is a servant of Allāh who is firmly established on the seat of ʿabdīyyat (absolute servitude). He removes the names of his murīds from the register of the wretched ones and includes them in the register of the fortunate ones.

His contemporary *shuyūkh* loved him intensely and used to make mention of him in their assemblies. His contemporary, Shaykh ʿAbd as-Samīʿ Hāshimī Wāsitī, says with regard to him:

كان السيد أحمد آية من آيات الله ومعجزة من معجزات رسول الله

Sayyid Ahmad was one of the signs of Allāh taʿālā, and one of the miracles of Rasūlullāh sallallāhu ʿalayhi wa sallam.

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[1] *Al-Bunyān al-Mushayyad*, p. 26.

Achievements in the field of rectification

Through the chemical effect of his companionship, the fiery love in his heart, his steadfastness, and his burning *nafs*; he continued instilling the heat of *īmān* and love, sincerity, devotion to Allāh *taʿālā*, desire to follow the Sharīʿah, and yearning for the Hereafter in his sincere and earnest *murīds*. He continued uprooting the evil atmosphere with full force through his determination, deep-seated knowledge, and the unseen help of Allāh *taʿālā*. He opened the doors of *bayʿah* and repentance, and people from all over the world began coming to him to renew their faith and covenant with Allāh *taʿālā;* to abstain from unbelief, polytheism, flagrant sinning, immorality, oppression, tyranny, considering the lawful to be unlawful and vice versa, from introducing innovations in Islam and the Sharīʿah, from falling headlong into the world, and from disregarding the Hereafter.

Hadrat Rifāʿī *rahimahullāh* continued his *daʿwah* and jihād for about half a century. He continued fighting against his surroundings which were filled with oppression, tyranny, serious Satanic whisperings and dangers, many deviations, acts of unbelief and baseless things. All this was a result of his sincerity, his abstinence, his concern for Allāh's creation, and devoting himself for the sake of *daʿwah* and guidance. Consequently, his efforts were successful and bore fruits. The number of people who repented from ignorance

and sins increased day after day, and the lives of thousands of people changed completely.

Excellent character

Being the first to greet children

It was his noble habit to be the first to greet those whom he met. He was excellent in his character. He was open hearted towards everyone. Despite his high rank, lofty position, and academic seniority, he used to stand with his juniors, and accord much respect to his seniors. He used to be the first to offer *salām* without any distinction. ʿAllāmah Shaʿrānī *rahimahullāh* writes:

كان يبتدء بالسلام من لقيه

He was the first to offer salām to anyone whom he met.

Silence and speaking less

It was always the habit of Hadrat Sayyid Rifāʿī *rahimahullāh* to only speak when necessary. He used to remain silent most of the time. When he spoke, it was the *dhikr* of Allāh *taʿālā*. When he was silent, he was deep in thought. When he looked at anything, he took admonition from it. ʿAllāmah Shaʿrānī *rahimahullāh* writes:

كان لا يتكلم إلا يسيرا

He used to speak very little.

Hadrat Rifāʿī *rahimahullāh* himself says:

أمرت بالسكوت

I have been ordered to remain silent.

If he ever perceived that he spoke something unnecessary or more than necessary, he used to feel very bad about it. ʿAllāmah Shaʿrānī *rahimahullāh* relates an incident in this regard:

مرّ يومًا على صِبْيان يَتَخاصَمُون، فخلص بينهم وقال لواحد منهم: مَن أنت، فقال له: وايش فضولك، فصار يرددها ويقول أدّبتَني يا ولدي، جزاك الله خيرا.

One day he passed by a few children who were fighting with each other. So he sorted out the problem among them, and said to one of them: "Who are you?" The boy replied spontaneously: "Are you speaking unnecessarily!?" He repeated these words of the boy again and again, and used to say: "O my son! You have certainly taught me manners. May Allāh reward you well."[1]

Statements

1. The poor are the noblest and most superior because they are the food of the Messengers, the sheet of the righteous, the crown of the pious, the booty of the *ʿārifīn*, the wish of the *murīds*, the

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[1] Shāh Sayyid Mustafā Rifāʿī Nadwī: *Tadhkirah Hadrat Rifāʿī*, p. 91.

pleasure of Allāh *taʿālā*, and the *karāmat* of the *Auliyā'* of Allāh *taʿālā*.

2. During my childhood, I used to constantly go to ʿĀrif Billāh ʿAbd al-Malik Kharnūtī. He said to me: "O Ahmad! Remember the advice which I give to you." I said: "Very well." He said: "The one who looks around here and there cannot reach Allāh *taʿālā*. The one who does not recognize any defect in him is really making himself a target for loss all the time." When I left there, I repeated his advice for one full year. I then went back to him and said: "Give me some advice." He said: "Ignorance is a terrible thing for people of intelligence. Similarly, doctors consider illness to be very bad, and friends consider aloofness [from them] and excesses [committed against them] to be terrible." I then left and repeated his advice for one year. In short, I benefited tremendously from his words of advice.

3. Affection to one's brothers is from among the causes of closeness and proximity.

4. When you come to me and do not find any food by me, you must request me for *duʿā* because at such a time, I am on the *uswah hasanah* (beautiful example and way) of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

5. His attendant (*khādim*), Shaykh Yaʿqūb *rahimahullāh* relates: My master, Hadrat Ahmad *rahimahullāh*, looked at a date palm one day, and addressed me saying: "Look, it [the tree] raised its

head, so Allāh *taʿālā* loaded it with as much weight as it has. But if you look at the melon plant [which creeps on the ground], you will notice that because it decided to remain low, its weight has been placed on others [on the ground]. No matter how much weight is placed on it, it has no perception of it whatsoever."

6. Charity is superior to physical forms of worship and optional salāhs.

7. If he saw any Sufi wearing a woollen *jubbah* (a long coat), he would say: "Brother! Look at whose garment you are wearing, and to whom you are linked. You have certainly worn the garment of Prophets and dressed yourself with the garment of the pious. And this is the appearance of the *ʿārifīn*. Now that you are wearing this, you must tread the path of the *muqarrabīn* (the close servants of Allāh *taʿālā*), or else you must remove it."

8. Travelling shreds the *Dīn* of a fakir (Sufi) to bits, and causes his heart to become filthy.

Note: Travelling during the early stages of *sulūk* is extremely harmful. Consequently, Imām Ghazzālī *rahimahullāh* – in his *Ihyā' al-ʿUlūm* - prohibits beginners from travelling.

9. Two persons asked him for advice about getting married. So he said: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that if a person

gets married for Allāh's sake, He will suffice for him."

10. The person who does not derive benefit from my actions will not benefit from my words as well.

11. The affair of the Hereafter is much more important and far more serious that what you can ever imagine. And it is too difficult for you to even imagine.

12. When any of you learns something good, it is essential for him to teach it to others so that he may reap good results for himself.

13. Our *ṯarīqah* is based on three things: (1) we do not beg, (2) if anyone begs, we do not refuse, (3) we do not hoard and accumulate.

14. The prerequisite for a Sufi is not to look at the faults of others.

15. If a person displays himself as a shaykh before you, you must become a student before him. If he extends his hand for you to kiss it, you must kiss his feet. If he wants to go ahead of you, let him go forward; and you must become the last strand of hair on the tail. This is because when [an animal] is struck, it is struck on the head first (so if you remain as a part of the tail, you will save yourself from the beating).

Note: Glory to Allāh! What a lesson of humility and remaining low! May Allāh *taʿālā* enable us to practise.

16. He used to say to his righteous son: "If you do not practise according to my knowledge, I am neither your father, nor are you my son."

17. He used to make this *duʿā*: "O Allāh! Through the blessings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, make us from among those who spread out their soft cheeks at Your door out of extreme humility, who lowered their heads before You out of shame, and placed their foreheads in prostration before You."

18. If a mosquito had to sit on his body, he would neither chase it away nor allow anyone else to chase it. He would say: "Let it suck as much blood as Allāh has decreed for its sustenance." Sometimes, a cat would sit on his sleeve, and the time of salāh would arrive. He would not wake the cat up. Instead, he would cut off his sleeve. After completing his salāh, he would return and sew the sleeve back onto his garment.

19. A group of fakirs met him one day and began hurling abuses at him. They said: "O you Dajjāl! O you who makes the unlawful into lawful! O you who alters the Qur'ān! O you atheist! O you dog!"

On hearing this, Sayyid Ahmad *rahimahullāh* uncovered his head, kissed the ground, and said: "O my masters! Pardon your slave." He then

began kissing their hands and feet, and said: “Be happy with me. Your forbearance can pardon me.” When he did all this, they said: “We never saw a fakir like you. You are bearing whatever we said to you, and you are not getting angry!”

He said to them: “My response is also through your blessings.”

The shaykh then turned to his associates and said: “It was very good that we gave them comfort in this way from what was concealed in their hearts. They removed the burden from their hearts and cast it on me. The fact of the matter is that I was most eligible for all their abuses because had they spoken to someone else in this way, they may have not accepted it (this would have worsened the situation and caused many more problems).”

20. The chest is only purified when it has no malice whatsoever in it – not towards one’s enemy, one’s friends, nor to any of Allāh’s creations. When a person reaches such a level, the wild animals in the jungles and the birds in the nests will have affinity with you.[1]

21. The first step of those who turn towards Allāh *taʿālā* is *zuhd*, i.e. disinclination from the world, and yearning for the Hereafter. *Taqwā* is its

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[1] *Ṯabaqāt*, vol. 1, p. 142.

foundation, and knowledge and wisdom is its peak.

22. Save your beliefs from accepting the *mutashābihāt* (allegorical) on their external meaning irrespective of whether this is with regard to the Qur'ān or the Hadīth. Acting on the external meanings of the *mutashābihāt* is the root of unbelief (*kufr*).

23. Imām Shāfiʿī *rahimahullāh* defined the essence of *tauhīd* as follows: A person is trying to recognize who his creator is. (1) If his recognition stops at something which his mind can reach, then such a person is a *mushabbih*. (2) If he reaches an absolute void and is satisfied with it, he is a *muʿattil*. (3) If his heart is satisfied with something which is present, and the heart testifies that it is unable to recognize it, then such a person is a *muwahhid* (one who has *tauhīd*).

Note: Glory to Allāh! Look at how well he explained beliefs. They ought to be engraved on our hearts.

24. Servitude in its entirety means that a person must recognize the position of *ʿabdīyyat* (servitude). *Dīn* means we must practise on the injunctions, and abstain from the prohibitions. And we must be submissive to both.

25. It is *wājib* to restrain the tongue from speaking about the differences and disputes

which took place among the Sahābah *radiyallāhu ʿanhum*. Instead, we should speak about their merits and excellent qualities. Have love for the Sahābah *radiyallāhu ʿanhum* and derive blessings from speaking about them.

26. Leave aside all your claims and support the group of *auliyā'*. Do not defend the pious personalities by trying to show that one is superior to the other because this is a subtle claim from you of being better than the *auliyā'*. If you considered yourself to be lower than them, you would not have passed judgement on who is better and who enjoys a higher rank. Only a person who is of a higher rank can pass judgement between two people.

Note: Glory to Allāh! What an excellent piece of advice. People generally commit this mistake.

27. Together with internal [spiritual] etiquette, the Sufis are very particular about external etiquette. They say: The internal etiquette can be gauged from the external etiquette.

28. Remain firm on Islam right until the very end. Do not worry about whether you have acquired any rank or not. This is because Islam is the greatest bounty and treasure. It is the only way of reaching Allāh *taʿālā*.

29. Although the Sufis speak about Allāh's favours and bounties, they do it within the boundaries of the Sharīʿah. This is because every

word and every action has the rights of Allāh *taʿālā* attached to it.

Note: Glory to Allāh! What excellent advice.

30. An intelligent person neither takes a complaint to a judge nor to a king. An intelligent person does everything for Allāh *taʿālā*. When he faces a problem, he turns to Allāh *taʿālā* and asks Him for help.

31. Hold on firmly to proper etiquette. Etiquette with Allāh *taʿālā* means you must never be unmindful of Him because He alone is the door to acquiring etiquette. Hadrat Saʿīd bin Musayyib *radiyallāhu ʿanhu* says: "The person who does not know what rights Allāh *taʿālā* has over him is extremely far from etiquette."

Etiquette with those who are elder than you means you must serve them. Etiquette with those who are equal to you means you must give preference to them over your self, and you must worry about their well-being. Etiquette with your juniors means you must show kindness to them and tutor them. When you are in the company of an *ʿārif billāh* (one who has truly recognized Allāh *taʿālā*), you must be in full agreement with him. Do not say anything against him. Be concerned about the well-being of the creation. Live against the demands of your *nafs*. Treat Satan as an enemy, and show your enmity for him.

Note: *Māshā Allāh*! A very good explanation of etiquette. It is necessary for us to bear this in mind.

32. Rejecting the bounties of Allāh *taʿālā* causes the snatching away of bounties. It is therefore essential to acknowledge Allāh's bounties. Gratitude means that the heart must remain firm on the path of etiquette with the Benefactor [Allāh *taʿālā*]. Gratitude means the servant must have full fear of Allāh *taʿālā*. Gratitude means abstaining from whatever displeases the Benefactor. Gratitude means we must look [have trust in] at the Benefactor and not at the bounty.

33. True slavery is when a slave hands himself over to his master. When he takes any revenge for his *nafs*, he falls into problems. But when he hands over his matter to Allāh *taʿālā*, He Himself helps him. He no longer needs the help of anyone else.

34. *Wilāyat* (close friendship with Allāh *taʿālā*) is acquired through *tauhīd* and devotion. The way of realizing this is to hold on to the *muwahhidīn* (those who believe in *tauhīd*) and the *mukhlisīn* (those who are devoted to Allāh *taʿālā*) who acquired this treasure from someone else.

35. Do not separate the internal from the external because this is deviation and an innovation. Do not be unconcerned about the rights of the *ʿulamāʾ* and jurists (*fuqahāʾ*) because this smacks of ignorance and foolishness.

36. O *ʿulamāʾ*! Do not be those who accept the sweetness of knowledge but discard the bitterness of practising on it. Its sweetness without its bitterness is of no benefit. Bearing its bitterness results in eternal sweetness, viz. the comforts of Paradise which will never come to an end.

37. O Sufis! I advise you to remain in the company of the *Ahlullāh* after having acquired knowledge of the compulsory and obligatory duties of *Dīn*. Their companionship is a very effective remedy through which all the ailments of the heart are removed. It involves leaving aside truthfulness and purity, inclination and loyalty, this world and the Hereafter, and remaining devoted to Allāh *taʿālā* alone.

38. Interact with people with good character and mannerisms because good character is superior to all beneficial deeds. There is a famous saying:

إِذَا لَمْ تَسَعِ النَّاسَ بِمَالِكَ، فَسَعِ النَّاسَ بِخُلُقِكَ

If you cannot provide comfort to people with your wealth, provide it to them with good character.

39. Do you not see how when an infant comes into this world, it comes with its hands closed out of greed. And when it departs from this world, it departs with its hands open. It is as if he is saying to us: "I am now leaving empty handed from the temporary things which I desired [while in this world]." Death is sufficient as an admonishment.

40. A messenger of my Allāh promised me thus: Those who love me, my *murīds*, my children, and those who guide and steer those who are associated to my *khulafā'* – whether they are in the East or West, whether they are present now and those to come until the day of Resurrection – of a spiritual promise until the end of all plans and means. And Allāh *taʿālā* does not go back on His promise.

Note: Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* had special love and attachment for Sayyidunā Rifāʿī *rahimahullāh*. He used to constantly read to us his statements and words of guidance from *al-Bunyān al-Mushayyad*. Consequently, we – who are associated to Hadrat Muslihul Ummat *rahimahullāh* – also have special love and attachment for Sayyidunā Rifāʿī *rahimahullāh*. May Allāh *taʿālā* accept this from us, and may He honour us with His blessing and grace. Āmīn.

41. Constantly keep away from *bidʿah*. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said that the one who innovates new things in this religion is rejected. You should rather have *taqwā* with Allāh *taʿālā*, honesty and good character with the creation, and oppose the demands of your self. Do not go beyond the limits of the Sharīʿah.[1]

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[1] *Al-Bunyān al-Mushayyad*, p. 16.

42. A person who rejects an authentic (*sahīh*) Hadīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam* is like one who rejects the Qur'ān.[1]

43. O *sālik*! Stay away from looking at your self. Stay away from arrogance. Keep aloof from pride. These are all causes of destruction. A person who considers himself to be superior and others to be inferior cannot enter the close proximity of Allāh *taʿālā*.[2]

44. The one who finds Allāh *taʿālā* has found everything. The one who loses Allāh *taʿālā* has lost everything.

45. Endeavour to get close to the *auliyā'* of Allāh *taʿālā*. The person who befriends a *walī* of Allāh *taʿālā* has actually befriended Allāh *taʿālā*. In the same way, the one who is antagonistic towards the *auliyā'* is antagonistic towards Allāh *taʿālā*.[3]

46. The person who remains firm on his resolution will reach his goal and become beloved. The person who remains firm in his quest will become one who is himself sought. The one who remains lying at the entrance will reach inside

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[1] *Al-Bunyān al-Mushayyad*, p. 18.

[2] *Al-Bunyān al-Mushayyad*, p. 24.

[3] *Al-Bunyān al-Mushayyad*, p. 24.

one day. Once he goes inside, he would have reached Allāh *taʿālā.*[1]

47. There are some *fuqahā'* (jurists) among you and some *ʿulamā'* as well. You deliver lectures, conduct lessons, explain the injunctions of the Sharīʿah, and teach the rules and regulations to people. Beware! Do not become like a sieve which allows the flour to go through but keeps the straw and dirt for its self. In the same way, you speak words of wisdom, while you are empty of wisdom in your hearts.

48. When Allāh *taʿālā* loves a servant, He places love for him in the hearts of all the creation. He makes his hand accustomed to generosity, creates high courage in his self, and gives him the ability to look at his own faults. He eventually considers himself to be below everyone, and does not consider himself to be worthy in the least.

The merit of submission

He said: O friends! I exhausted my entire life and did not leave any path which I did not tread without having found the correct path by virtue of a correct intention and striving. However I did not come across any path which is as short, bright and more beloved than the path of practising on the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, treading the ways of those who were

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[1] *Al-Bunyān al-Mushayyad*, p. 31.

humble and unassuming, and those who made themselves completely needy. Hadrat Abū Bakr Siddīq *radiyallāhu ʿanhu* used to say: "All thanks are due to Allāh *taʿālā* who made submission and servitude the only way of reaching Him."

O people! Do not trample on the rights of the *ʿulamāʾ*. You must have good thoughts about them.

You must remove your gaze from even the reputation of people. Stay away from evil deeds, because as you sow, so shall you reap. If you have one eye [with which you are looking at people's faults], they are looking with many eyes. Those who are of authority over you will be exactly as you are. Restrain your tongue from speaking bad of people because if you have one tongue, they have many tongues [with which they can speak ill of you].[1]

My dear friends! You may be proud over your fathers (by thinking that they are senior scholars and Sufis). [Remember], the majority of the children of Hadrat Ādam *ʿalayhis salām* – the first Prophet – and many children of the other Prophets *ʿalayhimus salām* had become unbelievers (being the children of Prophets was not a source of pride for them). If you father's

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[1] *Al-Bunyān al-Mushayyad*, p. 95.

were worthy, you will not necessarily be worthy as well.[1]

Note: There are many other statements of his. We cannot quote them all. It would be best to read the original book with full sincerity. *Inshā Allāh*, you will benefit from it. Inspiration is from Allāh *ta'ālā* alone.

Demise

He lived until the age of 66 and passed away in 578 A.H. May Allāh *ta'ālā* shower His mercy on him.[2]

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[1] *Al-Bunyān al-Mushayyad*, p. 113.

[2] *Al-Bunyān al-Mushayyad*, p. 27.

Hadrat Shaykh Abū Muhammad al-Qāsim ibn ʿAbdillāh al-Basrī *rahimahullāh*

Name and lineage

His name is Qāsim, his *kunnīyyat* is Abū Muhammad, and his father's name is ʿAbdullāh.

He used to issue *fatāwā* on the *madh-hab* of Imām Mālik *rahimahullāh*, and he used to speak on *ʿilm ash-Sharīʿah* (the science of the Sharīʿah) and *ʿilm al-haqīqah* (the science of Sufism).

He was from among the select Sufis of Iraq. He is a senior personality from among the *ʿārifīn* and those who are close to Allāh *taʿālā*. He had many unique qualities, and extraordinary feats.

When he used to leave his place of privacy and walk pass any dry tree, it would become green and lush. Similarly, when he walked pass any sick person, he would recover completely from his illness.

He settled down in Basra.

Statements

1. The souls of the people of *wajd* (ecstasy) are like subtle perfumes. Their statements revive dead hearts, and increase the intellect.

2. The experiencing of the presence of Allāh *taʿālā* is the fruit of *aurād* (different forms of private worship).

3. When the beauty of Allāh *taʿālā* is displayed before a person, his heart becomes intoxicated, his soul gushes forth, and internal secrets come into the open.

Demise

He passed away in Basra some time before 580 A.H.[1]

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[1] *Tabaqāt Kubrā*, vol. 1, p. 150.

Hadrat Shaykh Hāyāt ibn Qays al-Harrānī *rahimahullāh*

Name and lineage

His name is Hāyāt, and his father's name is Qays.

Merits

He was the *shaykh al-mashā'ikh* of his time. He was an ascetic, worshipper, and shaykh of Harrān. He experienced unique conditions, performed *karāmāt*, and was a man of lofty ranks. Sincerity and chastity were deeply embedded in him. The rulers and people of authority used to go to visit him, and derive blessings from meeting him. He was liked by all – the masses and the elite – in his hometown.

Sultāns visit him

Sultān Nūr ad-Dīn visited him one day, expressed his firm resolution of waging jihād against the British, and requested for his *du'ās*. So he made *du'ā* for him. On another occasion, Sultān Salāh ad-Dīn [Ayyūbī] visited him and requested for his *du'ās*. The shaykh advised him not to advance towards Mosul but he did not pay heed to this advice. He proceeded towards Mosul but was not successful there.

It is said that he was always in lively spirits, soft-natured, merciful, generous and very honourable. He used to spend the nights in worship. After he

departed from this world, no personality like him was born in Harrān.[1]

High rank

He is one of the four personalities regarding whom Shaykh Abul Hasan Qurayshī said: I saw four *auliyā'* who were able to influence people from their graves just as they could when they were alive. They are:

1. Hadrat Maʿrūf Karkhī *rahimahullāh.*
2. Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh.*
3. Shaykh ʿAqīl Manjabī *rahimahullāh.*
4. Shaykh Hayāt ibn Qays Harrāni *rahimahullāh.*

A pious personality relates an incident. He says: I boarded a ship in Yemen. When we reached the Indian Ocean, the winds began blowing against us and the ship was destroyed. I took support from a length of wood, and the waves cast me onto an island. I was at a loss and worried, when suddenly I saw a musjid at a distance. When I reached it, I met four people there. I offered *salām* to them and they replied. They then asked me about myself, and I related my story to them. They were righteous servants of Allāh *taʿālā*, so through their good attention and internal merits,

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[1] *Siyar Aʿlām an-Nubalā'*, vol. 21, p. 181.

I witnessed some great things. When night fell, Shaykh Harrān arrived, and these four personalities extended a very warm welcome to him. They then performed the *ʿishā salāh* with Shaykh Harrān as their imām. I also joined them in the salāh. They remained in salāh until the break of dawn. He then made *duʿā* and continued crying for quite some time. I witnessed the divine light (*nūr*) of Allāh *taʿālā* descending. The entire musjid became illuminated as if it was the full moon. The shaykh then stepped out of the musjid. The others asked me to go with him. So I went with him. I saw the ground, jungles, ocean, and mountains moving behind him as he was stepping forward. As he was moving forward, he was saying:

يَا رَبَّ الْحَيَوةِ، كُنْ لِحَيَوة

O Lord of Hayāt! You become Hayāt's.

We reached Harrān in a short while when the *fajr salāh* was not completed as yet.

Note: Some personalities wrote this *duʿā* and sent it to me:

اَللّٰهُمَّ كُنْ لَنَا وَاجْعَلْنَا لَكَ

O Allāh! You become ours, and make us Yours.

Statements

1. The person who would like to find the fear of Allāh *taʿālā* in his heart and witness conditions like those of the *siddīqīn* must eat what is *halāl*, and be strict in fulfilling the compulsory duties (*fard*) and Sunnah. Any person who was deprived of reaching Allāh *taʿālā* and witnessing His grandeur was deprived for two reasons: (1) eating *harām*, (2) causing harm to Allāh's creations.

Note: May Allāh *taʿālā* enable us to abstain from eating *harām* and from causing harm to His creations. Āmīn.

2. Remain in the company of the *dhākirīn* (those engaged in Allāh' remembrance) in order to create softness in your heart. And strive continuously to acquire *nūr* (light) in your heart.

3. One of the signs of a genuine *murīd* is that he does not tire of Allāh's remembrance, is not lethargic in carrying out His dues, and holds firmly to the *fard* and the Sunnah. Sunnah means abandoning the world, and *fard* means remaining in the companionship of Allāh *taʿālā*.

Demise

He passed away in 581 A.H./1185 C.E. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tabaqāt*, vol. 1, p. 154.

Hadrat Imām Abū Bakr al-Kāsānī *rahimahullāh*

Name and lineage

His name is Abū Bakr, his father's name is Masʿūd, and his grandfather's name is Kāsānī ʿAlā' ad-Dīn Malik al-ʿUlamā'. He was born in Turkistān, near Nahr Sīmūn and Shāmish.

He came to Nūr ad-Dīn Shahīd as an envoy on behalf of the King of Rome. He [Nūr ad-Dīn Shahīd] removed Radī as-Sarakhsī Muhammad ibn Muhammad (the author of *al-Muhīt*) from his post of teaching in Halāwīyyah, and handed over this responsibility to Imām Kāsānī.

Once he started his teaching responsibilities in Halāwīyyah, he gained very quick recognition from the jurists. His acceptance had reached such a level that even when he was not present in his place [where he conducted his lessons], *ʿulamā'* and jurists would assemble there, lay down a carpet, and seat themselves.

Travels

ʿAllāmah Qāsim ibn Qatlūbghā writes: I heard Qādī ʿAskar saying: When the shaykh came to Damascus, the jurists assembled around him and discussed many issues and rulings with him. He provided them with satisfactory answers.

Acquisition of knowledge

He studied under ʿAlā' ad-Dīn Muhammad as-Samarqandī who is the author of *Tuhfah*. He got his daughter, Fātimah, married to Imām Kāsānī and stipulated the book, *Badā'iʿ as-Sanā'iʿ* as the *mahr* (dowry).

We could not find any information about his students. This is most surprising because he was an erudite scholar and prolific writer.

Demise

We could not find the year of his birth. Ibn ʿAdīm says with regard to his demise: I heard Diyā' ad-Dīn ibn Muhammad Khamīs Hanafī saying: "I was present at the time of the death of Kāsānī. I began reading Sūrah Ibrāhīm. When I read the verse:

يُثَبِّتُ اللهُ الَّذِيْنَ امَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيوةِ الدُّنْيَا وَفِي الآخِرَةِ

Allāh strengthens the believers with the firm word in the life of this world and in the Hereafter.[1]

His soul had departed after the words "in the Hereafter".

He was buried next to his wife in Halab at a place called Maqām-e-Ibrāhīm Khalīl. He passed away in 587 A.H. May Allāh *taʿālā* shower His mercy on him. His grave in Halab is well-known as "the

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[1] Sūrah Ibrāhīm, 14: 27.

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graves of the husband and wife". May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Al-Fawā'id al-Bahīyyah fī Tarājim al-Ḫanafīyyah*, p. 46.

Mujāhid-e-Millat Hadrat Sultān Salāh ad-Dīn Ayyūbī *rahimahullāh*

Name and lineage

His name is Salāh ad-Dīn, and his father's name is Ayyūb Najm ad-Dīn. He is attributed to his father and known as Ayyūbī.

His parents and family were residents of eastern Azerbaijan. He was from the Hadhānīyyah tribe which was a large tribe of the Kurds. His grandfather moved to Baghdad and settled down in Tikrīt. This nation is still found in Iraq, Shām, Turkey and Iran.

Birth

He was born in Tikrīt in 532 A.H./1183 C.E.

Salāh ad-Dīn Ayyūbī was a miracle on his own of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and a clear proof of the genuineness and eternity of Islam.

He grew up as an average Kurd. Before his victory in Egypt and fighting against the Crusaders, no one would have ever thought this Kurdish youngster would one day recapture Bayt al-Maqdis, and prove himself as a protector of Islam. The good fortune which was decreed for him is normally a source of pride for noblemen and righteous ones of very high lineage. He was destined to make such a grand contribution to history which would bring delight to the heart.

Lane-Poole writes:

> "As the favoured governor's son, he naturally enjoyed a privileged position, but, far from exhibiting any symptoms of future greatness, he was evidently a shining example of that tranquil virtue which shuns 'the last infirmity of the noble minds'."[1]

But when Allāh *taʿālā* willed for him to do something, He provided divine means for him. His master, Nūr ad-Dīn insisted on him and instructed him to go to Egypt. Qāḏī Bahā' ad-Dīn ibn Shaddād, his special confidant and councillor, writes: "The Sulṯān personally related to me: I came to Egypt under a lot of pressure, it was most certainly against my will. My condition was exactly as described in the Qur'ān: 'Perhaps you dislike something while it is good for you.'"[2]

A change in his life

When Ṣalāḥ ad-Dīn reached Egypt, the field was cleared for him, and the reigns of government came into his hands. When this happened, his life changed completely. He was convinced that Allāh *taʿālā* has destined for him to carry out a very important task which had nothing to do with the luxuries and comforts of this world.

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[1] *Saladin*, p. 72.

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 262

Qāḏī Bahā' ad-Dīn ibn Shaddād writes:

> "When the reigns of government in Egypt came into his hands, the world became insignificant in his eyes. The quality of gratitude became firmly embedded in his heart. He repented from consuming alcohol, he turned away from luxuries and amusements, and chose to live a simple life of solitude. He progressed in this regard day after day."[1]

Love for jihād

The Sulṯān had a love for jihād. Jihād was his greatest act of worship, the greatest joy of his life, and the food for his soul.

Qāḏī Ibn Shaddād writes:

> "The love for jihād had penetrated his blood, and engulfed his heart and mind. It was his topic of conversation, he continued preparing the weapons and means for it, pondered and thought about the means of it, constantly searched for people for it, he would turn his attention to those who spoke about it and encouraged towards it, he bid farewell to his children, family

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[1] *Tārīkh Da'wat wa 'Azīmat*, vol. 1, p. 263.

> members, homeland and all his possessions for the sake of jihād, was prepared to stay away from them all and be satisfied with life in a tent which was easily blown by the winds. If anyone wanted to get close to him, all he had to do was speak about jihād and encourage towards it (and the person's status would increase in his eyes). We can say on oath that after he commenced his jihād, he did not spend a single penny for anything apart from jihād, and supporting the mujāhidīn."[1]

The Sulṯān's intense preoccupation with jihād and strong attachment to it is described by Ibn Shaddād as follows:

> "When he was on the battlefield, the Sulṯān was like a grief-stricken mother who had lost her only child. He would gallop on his horse from one line to another, turn around, face the people and encourage them towards jihād. He would go through the entire army and announce: '*Yā lil Islam*' (help Islam). Tears would flow down from his eyes."[2]

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[1] *An-Nawādir as-Sulṯānīyyah*, p. 16.

[2] *An-Nawādir as-Sulṯānīyyah*, p. 155.

His condition in the battle of ʿUkkā was as follows:

> "The Sulṯān did not eat a single grain for the entire day. He merely had a certain drink under the advice of the physician. The royal physician related to me that on one occasion, he only ate a few morsels of food from Friday to Sunday. His attention was directed at nothing except the battle field."[1]

The decisive battle of Hittīn

After many battles and confrontations, there came a battle which holds a decisive position in history. It put an end to Christian rule over Palestine, and changed the fortunes of the Crusaders. This was the battle of Hittīn which took place on a Saturday, the 24th of Rabīʿ al-Ākhir 583 A.H./1187 C.E., in which the Muslims had a convincing victory.

Lane-Poole describes this battle as follows:

> "The flower of chivalry was taken. The king and his brother, Reginald of Chatillon, Joscelin of Courtenay, Humphrey of Toron, the Masters of the Temple and Hospital, and many other nobles were among the prisoners...The

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 264.

> rest of the chivalry of Palestine was under Moslem warders. On the rank and file, all who were alive were made prisoners. A single Saracen was seen dragging some thirty Christians he had himself taken, tied together with a tent-rope. The dead lay in heaps, like stones upon stones, among broken crosses, severed hands and feet, whilst mutilated heads strewed the ground like a plentiful crop of melons."[1]

> "The field long bore the marks of the bloody fight where 30 000 Christians were said to have fallen. A year afterwards the heaps of bleaching bones could be seen from afar, and the hills and valleys were strewn with the relics of the horrid orgies of wild beasts."[2]

The religious sentiments of the Sultān

Together with this victory, the following incident will be remembered wherein the Sultān's religious sentiment and powerful *īmān* can be gauged. Let's here it from an English historian:

> "Saladin camped on the field of battle. When his tent was pitched, he ordered the prisoners to be brought before him.

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[1] *Saladin*, p. 214.

[2] *Saladin*, p. 215.

The King of Jerusalem and Reginald of Chatillon he received in his tent; he seated the King near himself, and seeing his thirst, he gave him a cup of water iced in snow. Guy drank and passed the cup to the lord of Karak: but Saladin was visibly annoyed. 'Tell the king,' he said to the interpreter, 'that it was he, not I, that gave that man drink.' The protection of 'bread and salt' was not to baulk his vengeance. Then he rose and confronted Reginald, who was still standing: 'Twice have I sworn to kill him; once when he sought to invade the holy cities, and again when he took the caravan by treachery.[1] Lo! I will avenge Mohammed upon thee!' And he drew his sword and cut him down with his own hand, and he had sworn. The guard finished it and dragged the body out of the tent; and God sped his soul to Hell.

"The King, trembling at the sight, believed his own turn was now coming, but Saladin reassured him: 'It is not the

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[1] Qāḏī Ibn Shaddād adds that when a caravan of helpless *ḥujjāj* (pilgrims) was attacked by Reginald, and they implored him for mercy, he replied in his arrogance: "Ask your Muḥammad [Rasūlullāh *ṣallallāhu ʿalayhi wa sallam*] to come to your rescue." When this statement was conveyed to Ṣalāḥ ad-Dīn, he took a vow: "If I get hold of this arrogant [Reginald], I will kill him with my own hands." (*Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 266)

> custom of kings to slay kings; but that man had transgressed all bounds, so what happened, happened.'"[1]

Ibn Shaddād writes that the Sulṯān summoned for Reginald and said:

> ها أنا انتصر لمحمد عليه الصلوة والسلام

Here I am, exacting revenge on behalf of Muhammad sallallāhu ʿalayhi wa sallam.

Ibn Shaddād adds that the Sulṯān also invited him to embrace Islam but he refused.[2]

Conquest of Jerusalem

After the victory at Ḥiṭṭīn, the Sulṯān very quickly realized his ardent wish and desire of conquering Bayt al-Maqdis. Qāḏī Ibn Shaddād writes in this regard:

> "The Sulṯān was so concerned about Bayt al-Maqdis and it weighed so heavily on his heart that even a mountain could not bear this weight."

The Sulṯān entered Bayt al-Maqdis on 27 Rajab 583 A.H./1187 C.E. and this first *qiblah* of the Muslims where Rasūlullāh *ṣallallāhu ʿalayhi wa*

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[1] *Saladin*, pp. 214-215.

[2] *An-Nawādir as-Sulṯānīyyah*, p. 64.

sallam led the Prophets *ʿalayhimus salām* in salāh on the night of *miʿrāj* came back under the control of the Muslims after 90 years. Qādī Ibn Shaddād writes:

> "This was a grand victory. A large number of *ʿulamāʾ*, artisans, and people of *tasawwuf* had rallied on this blessed occasion. This is because when the people heard of the Sultān's victories along the coastal region and his intention to enter Bayt al-Maqdis, the *ʿulamāʾ* of Egypt and Shām headed towards Bayt al-Maqdis. No dignitary and noteworthy person lagged behind. The sounds of *duʿā, lā ilāha illallāh, Allāhu akbar* were reverberating from all sides. The *jumuʿah salāh* was performed in Bayt al-Maqdis after 90 years. The cross which had been placed on the Dome of the Rock was brought down. It was a unique scene – the victory of Islam and the help of Allāh *taʿālā* were visibly seen."

Nūr ad-Dīn Zangī *rahimahullāh* had paid a lot of attention and spent a lot of time in having a pulpit constructed for Bayt al-Maqdis with the intention that when it comes back into the hands of the Muslims, the pulpit will be placed in it. Salāh ad-Dīn asked for the pulpit to be brought

from Aleppo (Halab) and placed it in Musjid al-Aqsā.[1]

A display of Islamic character

The open-heartedness, magnanimity and Islamic character which was displayed by Salāh ad-Dīn on that day can be gauged from the words of a Christian historian. Lane-Poole writes:

> "Never did Saladin show himself greater than during this memorable surrender. His guards, commanded by responsible emirs, kept order in every street, and prevented violence and insult, insomuch that no ill-usage of the Christians was ever heard of. Every exit was in his hands, and a trustee Lord was set over David's gate to receive the ransoms as each citizen came forth."

After describing how al-Malik al-'Ādil, the brother of the Sultān, the Patriach and Balian of Ibelin, were each allowed to set free a thousand slaves, Lane-Poole writes:

> "Then said Saladin to his officers: 'My brother has made his alms, and the Patriach and Balian have made theirs; now I would fain make mine.' And he ordered his Guards to proclaim

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[1] *Tārīkh Abil Fidā' Ismā'īl*, vol. 3, p. 77 – as quoted in *Tārīkh Da'wat wa 'Azīmat*, vol. 1, p. 267.

throughout the streets of Jerusalem that all the old people who could not pay were free to go forth. And they came forth from the postern of St. Lazarus, and their going lasted from the rising of the sun until night fell. Such was the charity which Saladin did, of poor people without number."[1]

Thus did the Saracens show mercy to the fallen city. One recalls the savage conquest by the first Crusaders in 1099, when Godfrey and Tancred rode through streets choked with the dead and dying, when defenceless Moslems were tortured, burnt, and shot down in cold blood on the towers and roof of the Temple, when the blood of wanton massacre defiled the honour of Christendom and stained the scene where once the gospel of love and mercy had been preached. 'Blessed are the merciful, for they shall obtain mercy' was a forgotten beatitude when the Christians made shambles of the Holy City. Fortunate were the merciless, for they obtained mercy at the hands of the Moslem Sultan.

"The greatest attribute of heaven is Mercy;

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[1] *Saladin*, p. 232.

And 't is the crown of justice, and the glory.
Where it may kill with right, to save with pity.

"If the taking of Jerusalem were the only fact known about Saladin, it were enough to prove him the most chivalrous and great-hearted conqueror of his own, and perhaps of any, age."[1]

The Crusaders return

After the conquest of Bayt al-Maqdis and the terrible defeat which the Crusaders suffered at Hittīn, the fires of rage and anger flared up all over Europe, and the whole of Europe fell upon the small land of Shām (Syria, Palestine). Almost all the famous commanders, sovereigns and generals joined in. Frederick Barbarossa, the Emperor of Germany, Richard Coer de Lion, King of England, Philip Augustus, King of France, Leopold of Austria, the Duke of Burgundy, the Count of Flanders with his dukes and knights all advanced. Sultān Salāh ad-Dīn was one man to fight against them all. He had a few relatives and friends who were defending the Islamic world.

Peace and the completion of the Sultān's duty

After five years of continuous fighting and blood shedding, the two parties met at Ramlah in 1192

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[1] *Saladin*, pp. 233-234.

C.E. and made peace. Bayt al-Maqdis and the cities and forts which were conquered by the Muslims remained under their control. The small principality of Acre was under Christian rule, while the entire country was under Sulṯān Ṣalāḥ ad-Dīn. The service which he had taken upon himself – in fact, the task which Allāh *taʿālā* had appointed him for – was now completed. Christian historians also make mention of his successes, and the inglorious end of the Crusade wars.[1]

The excellent qualities of the Sultān

In addition to different acts of worship and virtuous deeds, he possessed the juristical qualities of justice, pardon, forbearance, generosity, self-esteem, nobility, patience, fortitude, bravery, noble-mindedness, and high aspirations.

Qāḍī Ibn Shaddād writes:

> Open permission used to be given twice a week – Mondays and Thursdays – when jurists, judges, *ʿulamāʾ,* and those who had cases used to attend. The old, young, rich, poor, old men and women – were all permitted entry. This routine was not changed under any circumstances – whether the Sulṯān

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 270.

> was on a journey or not. He would spend the day and night examining the cases, and would personally write his comments and attach his signature to them. He never allowed a person in need to go back empty-handed. Together with this, he would remain occupied in *dhikr* and recitation of the Qur'ān.
>
> If anyone had a plea or complaint, he would stand up himself and listen to the case with full interest. On one occasion, an ordinary man made a claim against the Sulṯān's nephew, Taqī ad-Dīn (who was very beloved to the Sulṯān). The Sulṯān summoned for him immediately and listened to the case. Then another person made a claim against him. The Sulṯān made full investigations. Although the ruling was not given in favour of the claimant, the Sulṯān did not let him go empty-handed. He gave him some clothes and money.

He was very clement and forbearing by nature. Ibn Khalikān writes:

"He used to overlook the mistakes and errors of his associates and attendants. There were times when he had to listen to things which pained him or displeased him, but he would not allow it to be perceived by others, and would not change his attitude [towards the person who discomforted

him]. He asked for water on one occasion. No one brought it. He asked for it a second time. It still did not come. This happened five times in the same place. He eventually said: “Friends! I am dying out of thirst.” The water was brought, he drank it, and did not make any reference to the delay.

Once he got up very ill, and went to take a bath. The water was extremely hot. He asked for cold water, which the attendant brought. Some of the water splashed and fell on him. Because he was feeling very weak, it injured him. He asked for cold water again. This time, the entire utensil fell and the cold water fell on him. This caused him severe discomfort. But all he said was: “Tell me if you wish to kill me.” The attendant apologized. The Sulṯān remained silent and did not say anything further.

Qāḏī Ibn Shaddād has related several incidents on how the Sulṯān overlooked the errors of his generals and courtiers. Details in this regard can be found in *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 278 (*Saviours of Islamic Spirit*).

Courage

His patience and steadfastness were of a very high level. Qāḏī Ibn Shaddād relates that once he was overtaken by boils and sores from his back to his knees. He could not sit down to the extent that when a table-cloth was laid out for him to eat, he could not eat. Despite this, he was at the

forefront in facing the enemy. I saw him riding on his horse from morning to evening from one end to the other, observing and supervising the battle lines and making other arrangements. And he bore the discomfort of the sores with forbearance. When I expressed my surprise, he said: "Once I mount the horse, I do not even feel any of the pain and discomfort."

In one of the battles – while he was ill – he continually pursued the enemy. A physician and myself were with the Sulṯān one night. We were nursing him and also distracting him from his illness. He passed the night sleeping and waking up. At the approach of dawn, he mounted his horse and got ready for battle. He sent forth all his sons to fight in Allāh's cause and handed over everything to Allāh *taʿālā*. He despatched each one until only the physician and I remained with him. The Sulṯān remained in his position until the evening and continued supervising the army. When the soldiers returned, he instructed them to have their weapons with them and to be on their guard. We then returned with the Sulṯān to his tent.[1]

Knowledge

The Sulṯān was an erudite scholar. He was fully conversant with the lineages of the Arab tribes, and even of the well-known horse lineages. He

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 280.

https://darulhadith-london.com

had in-depth knowledge of the stories and events of the Arabs of the past. He was also fully conversant with the rarities and peculiarities of this world. He had knowledge of all types of facts. Those who used to be seated around him used to learn many new things from him. Some historians are of the view that he had memorized *Hamāsah.*[1] Lane-Poole describes his early life as follows:

> "To judge by later years, his literary tastes tended to the theological; he loved poetry indeed, but less than keen dialectic; and to hear holy traditions traced and verified, canon law formulated, passages in the Koran explained, and sound orthodoxy vindicated, inspired him with a strange delight."[2]

Apart from the above qualities, he possessed many other habits and peculiar traits. Refer to *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 274 for details.

Demise

After carrying out his sanctified responsibility and protecting the Islamic world from the dangerous slavery of the Crusaders, this loyal servant of Islam bid farewell to this world on 27 Safar 579

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[1] A collection of pre-Islamic poetry.

[2] *Saladin*, pp. 73-74.

https://arabicbookspress.com

A.H./1193 C.E. He was 97 years old at the time. To Allāh we belong and to Him is our return.[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 286.

Hadrat Shaykh Muhammad ibn Jamrah *rahimahullāh*

Name and lineage

His name is Muhammad and his father's name is Jamrah.

He was a high ranking personality. He was a pauper materially, but a very wealthy person spiritually. The quality of sternness was dominant in him. He was extremely adherent to the Sharīʿah, the injunctions of the Sharīʿah, and the salient features (*shaʿāʾir*) of Islam. He is not ʿAbdullāh ibn Jamrah [who was another personality].

Statements

1. I passed by an orchard when I saw a child placing wheat ears in his basket. I said to him: "Son! It is not appropriate to touch orchards which belong to others." He asked: "How do you know that this orchard belongs to someone else? By Allāh, it belongs to my forefathers." I was very ashamed at hearing this and said to him: "Son! May Allāh *taʿālā* reward you. I said something which was disrespectful and you corrected me."

Note: We learn that we must not reprimand anyone without making proper inquiries. Once we are informed of the facts, we must acknowledge them. In fact, we must be thankful to the person who corrects us.

2. The Sulṯān of the time came to visit him and offered to build a *ribāṯ* (similar to a *khānqāh*) for him so that travellers and others who come to visit him may be accommodated there. He held the Sulṯān by his hand, took him to the Jāmiʿ Musjid of Ibn Ṯūlūn, and said: "This entire musjid is available to me. I can stay in whichever part of this musjid I wish." On hearing this, the Sulṯān remained silent.

3. When the wife falls pregnant, it is not correct for a fakir to engage in conjugal relations with her. But if he has a genuine reason, there is no problem. For example, he wants to maintain his own chastity or the chastity of his wife. The reason why it is incorrect for a fakir to engage in conjugal relations with his pregnant wife because if it is done solely for the satisfaction of his *nafs*, it is considered to be a defect in him.

4. In most cases, three types of people are not successful: (1) the son of a shaykh, (2) his wife, (3) his attendant.

The moment a son is born to the shaykh, the shaykh's *murīds* kiss his hands, carry him on their shoulders, consider him to be a source of blessing (*tabarruk*), give him whatever he asks for. This results in pride in the son. Consequently, qualities which blacken the heart accumulate in it one upon the other. The admonition of lecturers does not have any effect on him. He becomes audacious before his elders, and rejects the saintliness of everyone. In the

light of these privileges and favours, he is even deprived of his father's blessings. If a person wants to really benefit from a shaykh, there has to be a quest and a will; and not arrogance and self-conceit.

Obviously, if the son is endowed with capabilities, he is able to acquire more [from his father] than what others can.

As for the wife, she is deprived because she looks at the shaykh as her husband, and not as a *walī*. She thinks to herself that when he has desires, he needs me. Now because submission and humility are essential for deriving benefit from a shaykh, the wife remains deprived because she does not possess these qualities. Obviously, if Allāh *taʿālā* blessed her with the light of insight, and she looks at him as a *walī*, she will be able to benefit more than anyone else. This is because she stays in his company by day and night and has more occasions of benefiting from him.

The attendant is deprived because he sees the shaykh again and again, and has the opportunity of looking at his human needs, such as eating, sleeping, etc. This results in a defect in his respect for him and his sanctity is reduced in his sight. Obviously, if there is no respect for the shaykh, how can he benefit from him?

This is why the *mashā'ikh* say that it is not appropriate for the shaykh to eat and drink with his *murīds*, and to move around with them unless

when there is a need. By intermingling with them excessively, there is the danger of his losing his dignity and honour before them. Consequently, they will be deprived of the shaykh's blessings.

Yes, if the attendant looks up to the shaykh with respect, he will benefit the most from him, and will be most successful.[1]

Demise

We were unable to find the year of his death. May Allāh *taʿālā* shower His abundant mercy on him.

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[1] *Ṯabaqāt*, vol. 1, p. 160.

Hadrat Shaykh Abū Madyan al-Maghribī *rahimahullāh*

Name and lineage

His name is Shuʿayb, and he is well-known by the *kunnīyyat* of Abū Madyan. His father's name is Hasan.

Merits

He is from among the senior *mashā'ikh* of the Maghrib (North Africa). His popularity makes him independent of any introduction. The *mashā'ikh* unanimously held him in high esteem, and accorded him a lot of respect when they were in his presence. He was extremely polite, well-mannered, humble, abstinent, pious, particular, and a possessor of noble character.

Shaykh Akbar Muhīyy ad-Dīn ibn ʿArabī *rahimahullāh* mentions him a lot in his books.

Hadrat Imām Yāfiʿī *rahimahullāh* says: The majority of the *shuyūkh* of Yemen are affiliated to Hadrat Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh*. Some of them are affiliated to Hadrat Abū Madyan *rahimahullāh*.[1]

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[1] *Tabaqāt*, vol. 1, p. 154.

His humility

Shaykh Akbar Muhīyy ad-Dīn ibn ʿArabī *rahimahullāh* states in *Futūhāt Makkīyyah*: Many people used to shake hands with Shaykh Abū Madyan *rahimahullāh* and kiss his hands to gain his blessings. Someone asked him: "When people kiss your hands, does it have any effect on your *nafs*?" He replied: "Do you find any effect on the Hajar-e-Aswad (the Black Stone) which would cause it to come out of the class of being a stone, despite the fact that the Prophets *ʿalayhimus salām*, Rasūlullāh *sallallāhu ʿalayhi wa sallam* and many *auliyā'* kissed it? I am also a black stone, and I remain the same as it remains. Despite the honour which it enjoys, it is still a stone."[1]

Note: This means: When people kiss me, it does not affect me in the least. It does not cause any self-conceit to enter me. The defects and shortcomings which I have are still there. Just like the Black Stone – it is still a stone no matter how many Prophets *ʿalayhimus salām* and *auliyā'* kissed it.

Statements

1. The one who is devoid of affinity and yearning has lost all love.

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[1] *Nafahātul Uns*, p. 778.

2. When a person comes and calls people towards something which he himself does not have, he is deluded. Remain far from a person who claims to have a special relationship with Allāh *taʿālā* but it is not supported by his external way of life.

Note: It means that such a person's claim is without proof. And so, his companionship will not prove beneficial.

3. The person who is devoid of absolute servitude will look at his actions with the eyes of ostentation, his conditions with the eyes of claims, and his words with the eyes of fabrication.

4. The fakir (Sufi) has a special *nūr* for as long as he keeps it concealed. No sooner he exposes it, it will leave him.

5. The person who likes to receive more than what he gives will not even smell the fragrance of Sufism. A Hadīth states:

اليد العليا خير من اليد السفلى

The hand which spends is better than the hand which receives.

6. *Ikhlās* is when a person witnesses the truth [of Allāh *taʿālā*], he becomes oblivious to the creation.

https://darulfikr.com/product/pdf/1000-sufi-quotes-pdf-epub

7. The Sufi who does not recognize his excesses and shortcomings at every breath he takes is not really a Sufi.

8. Sufism is something to be proud about. Knowledge is a boon. Silence is a saviour. Having no hopes from the creation is a cause of comfort. Abstinence results in well-being. Forgetting Allāh *taʿālā* even for a blink of an eye is an act of treachery. Experiencing the presence of Allāh *taʿālā* is Paradise, and absence from Him is Hell. Closeness to Him is a joy, distance from Him is a regret. Affinity with Him is life, and disinclination to Him is death.

9. The person who distances himself from those who have reached Allāh *taʿālā* will remain separated. The person who turns the direction of those who are occupied with Allāh *taʿālā* towards himself will be afflicted by an immediate calamity.[1]

Note: Glory to Allāh! What important and factual statements! May Allāh *taʿālā* change our conditions accordingly. But it is necessary to believe in them and seek them. Inspiration is from Allāh *taʿālā* alone.

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[1] *Ṯabaqāt*, vol. 1, p. 154.

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Demise

He passed away in 590 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Nafahātul Uns*, p. 778.

Hadrat ʿAllāmah ʿAbd ar-Rahmān ibn Jauzī *rahimahullāh*

Name and lineage

His name is ʿAbd ar-Rahmān, his title is Jamāl ad-Dīn, his *kunnīyyat* is Abul Faraj, and he is well-known as Ibn al-Jauzī.

He is a unique personality, *mufassir* (commentator of the Qur'ān), *muhaddith* (Hadīth scholar), historian, critic, author and orator of his time. He has written voluminous books on every subject.

He was born in 508 A.H. in Baghdad.

Early life and studies

He lost his father in his childhood. When he reached an age of understanding, his mother left him at the musjid of the famous Hadīth scholar, Ibn Nāsir. He heard Hadīth from him, memorized the Qur'ān, and became an expert on the subject of *tajwīd* (correct recitation of the Qur'ān). He heard and recorded Ahādīth from the erudite Hadīth scholars, and acquired knowledge with much toiling, total engrossment, and dedication. He described his early life to his son as follows:

> "I clearly remember entering a *maktab* (primary *madrasah*) when I was six years old. Students who were much older were in my class. I do not remember ever playing with children on

the street, or laughing loudly. When I was seven years old, I used to proceed to the Jāmiʿ Musjid via the field in front of it. Instead of standing and watching a juggler performing his art, I would join the Hadīth classes of a *muhaddith*. I used to memorize and remember whatever Hadīth he narrated or aspect of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* life which he related. I would then go home and record what I heard. Other boys used to play along the banks of the Tigris River, while I used to take my books, sit one side and study.

I used to rush to attend the classes of my teachers and *shuyūkh* to the extent that I would gasp for breath. My morning and evening would be spent in this way. There were no arrangements for my food, but by the grace of Allāh *taʿālā*, I never had to beg from anyone."[1]

Engrossment in recording Hadīth

He was totally engrossed in listening to and recording Hadīth. He wrote such a large number of Ahādīth that historians say that when he was about to depart from this world, he made a request that the water with which he will be bathed after his death must be heated with the

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 226.

shavings of his [wooden] pens which were used to record Hadīth. [He had been collecting all these shavings]. Subsequently, there were so much shavings that the water was heated with them, and there were still some left over.[1]

Desire to read and study

He had an intense desire to read and study from an early age. Baghdad was filled with many written treasures and huge libraries. His most beloved occupation was reading books. His reading was not restricted to any particular subject or field. He would read on every subject and would not be satisfied [he still wanted to read more]. *Sayd al-Khāṭir* is a reflection of his thoughts and impressions. He writes therein:

> Let me relate my condition. I can never get enough of reading books. When my eyes fall on any new book, it is as if I have found a lost treasure. If I were to say that I have read 20 000 books, it will seem a lot. But this is the number which I read in my student days. By studying these books I learnt about the lives and character of the past personalities, their courage, strong memories, desire for worship, and other rare facts which can never be acquired without reading books. Consequently, I

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[1] *Ibn Khalikān*, vol. 3, p. 321.

> began to consider the level of the people of my time to be low, and the lack of enthusiasm in the students of my time became exposed to me."[1]

Writing and compiling books

ʿAllāmah Ibn Jauzī *rahimahullāh* turned his attention to writing and composing from a young age. It was his life-long practice to write four chapters daily. Hāfiz Ibn Taymīyyah *rahimahullāh* says: "When I counted his written works, they reached one thousand in number."

He was such an expert in Hadīth that he could say with regard to every Hadīth whether it is *sahīh* (authentic), *hasan* (sound) or *mahāl* (not possible that it is a Hadīth). There was no one in Baghdad who could match him in literature, composition and oratory.

Piety and affinity with worship

Together with these academic achievements, Allāh *taʿālā* blessed him with religiosity, piety, and affinity with worship. His grandson, Abul Muzaffar says: "He used to complete one Qur'ān every week. He would not joke with anyone. He did not play with any child in his childhood. He never ate anything which was doubtful. This was his condition throughout his life."

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 227.

Ibn an-Najjār says: "He had genuine aspirations, he enjoyed the sweetness of private conversations [with Allāh *taʿālā*], and was bestowed with the joy of making *duʿā*."

Ibn al-Fārisī says: "He used to spend the night in worship, and was never unmindful of the remembrance of Allāh *taʿālā*. It is gauged from his writings, conditions and statements that his eyes were blind but his heart was awake. He considered concentration of thoughts and a bond with Allāh *taʿālā* to be the assets of his life. He used to be restless and agitated when there was any defect in this regard."

He describes himself in *Sayd al-Khāṯir*:

> From the very beginning of my life, I had a desire and internal quest for the path of abstinence. I was particular about fasting and optional salāhs, and desired solitude. My heart was in an exceptional condition at the time. My insight was luminous and very perceptive. I was very pained by any moment which passed without obedience. Every moment was considered a boon, and I had the desire to do as much good as possible and acquire as much pleasure of Allāh *taʿālā* as I could. I had a bond and affinity with Allāh *taʿālā*, and experienced a joy and sweetness in *duʿā*.

Thereafter I felt as if some of the rulers and people of authority were impressed by my lectures and talks, and they inclined me towards their selves. And I also became inclined towards them. Consequently, the sweetness which I used to experience in my *duʿā* and special conversations with Allāh *taʿālā* was no longer there. Then another ruler inclined me. I used to abstain from eating and drinking with him (in order to save myself from doubtful things). My condition was okay at the time. But gradually, the doors of rationalization opened and I became liberal in matters which were *mubāh* (permissible, but not necessarily wholesome). When I did this, my previous condition disappeared. The more I intermingled with those rulers, the darker my heart became. Eventually I felt as if the light which was in my heart had become extinguished and it had become pitch dark.

This situation caused me to become restless and agitated. My restlessness had an effect on those who used to attend my assemblies and they also began feeling restless. Their restlessness inspired them to engage in a lot of repentance and rectification of their selves, while I remained empty-handed. When I saw my own

> bankruptcy and misfortune, I became even more terrified, but could not find any treatment. I eventually visited the graves of the righteous personalities, and made *duʿā* to Allāh *taʿālā* to reform and rectify my heart. Allāh *taʿālā* – through His grace and kindness – guided me and gradually inclined me towards solitude to which I had become disinclined. My heart which had slipped away from my hands came back under my control, and I now saw the defects in the life [of intermingling with the rulers] which had seemed very appealing to me. I woke up from this dream of heedlessness, and I expressed my gratitude to my merciful and affectionate Master [Allāh *taʿālā*] with all my heart."[1]

High aspirations

A special attribute of Ibn al-Jauzī *rahimahullāh* was his high aspirations, the desire to acquire perfection, and comprehensiveness. He makes constant reference to this. Whenever he assessed the life of any famous spirited person, and men of high aspirations, he considered his own spiritedness to be low. He writes in detail in this regard in *Sayd al-Khāṭir*:

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 229.

> "The greatest test for man is his high aspiration. If a person has high aspirations, he will try to reach the highest levels. But there are times when time itself does not help him, and sometimes the means are not present. Such a person is always in a dilemma. Allāh *taʿālā* also bestowed me with high aspirations, and I too am restless because of this. At the same time, I do not wish I did not have these high aspirations."

Note: Look at the sincerity of our elders. They expressed their good qualities so that those seeking rectitude may desire them. At the same time, they acknowledged their defects and shortcomings so that they do not remain proud over any of their excellent qualities. Rather, they remain conscious of their shortcomings, and constantly fear the snatching away of their excellent qualities which Allāh *taʿālā* blessed them with. They constantly beseech Allāh *taʿālā* and seek refuge in Him.

The large audiences which attended his assemblies

The greatest achievement of his life was his revolutionary admonitions and assemblies. His assemblies had affected the entire population of Baghdad. The Khulafā, Sulṯāns, ministers and senior *ʿulamāʾ* used to attend them with real enthusiasm and eagerness. He used to attract

100 000 people at a time to his assemblies. No assembly ever had less than 10 000-15 000 people. He swayed the crowds in such a manner that people would fall unconscious, they would tear their garments in ecstasy, people would be screaming, they would be crying profusely, and there was no count of the large number of people who used to repent. It is estimated that 20 000 Jews and Christians embraced Islam at his hands, and about 100 000 people repented.

Ibn al-Jauzī *rahimahullāh* openly refuted innovations (*bidʿāt*) and other evil practices. He explained the Sunnah and correct beliefs. His unique oratory, erudition, and general acceptance by people did not give the *ahl al-bidʿah* (innovators) any way to refute him. The Sunnah was widely proliferated through his exhortations, lessons and written works. The khalīfah and other leaders became strict adherents of Imām Ahmad (who was considered to be the sign of the ways of the pious predecessors and the Sunnah way), and became inclined to his *madh-hab.*[1]

Phenomenal results from ordinary events

In his book, Ibn al-Jauzī *rahimahullāh* deduces great results from small incidents and every day observations. This is the real difference between an ordinary person and a man of insight. He writes:

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 232.

I saw two labourers carrying a heavy beam, and both were singing and walking forward. One was saying a verse and the other would reply to it in a singing tone. When one was reading, the other would listen attentively. Then the other would repeat it or give a reply to it. I thought to myself that if they did not do this, they would have been more conscious of the weight which they were carrying and would have felt more discomfort. But by doing this, their work was becoming easy for them.

When I pondered over this, I concluded that the reason for this is that when the mind gets attracted to another task, it feels relief, and when it is trying to give an answer to the other person, it becomes reinvigorated. In this way, they traversed their road and the burden which was being carried was not even perceived.

My mind went into another direction: Man is bearing the weight of responsibilities and obligations of the Sharīʿah. The heaviest load for him is how to supervise and control his *nafs*. A major task is to curtail it from its desires, and to keep it steadfast on the tasks which it does not like. I concluded that the path of patience must be traversed through consolation and

appeasing the *nafs* in a lawful way. Like how a poet says: 'If the animals get tired of travelling throughout the night and they complain, then give them the hope of the morning light, and promise them that you will let them rest when the sun has risen considerably.'

A similar story about Hadrat Bishr Hāfī *rahimahullāh* is related. He and his companion were going somewhere. His companion felt thirsty, so he said: 'I want to drink water from this well." Bishr Hāfi said: 'We will drink from the next well.' When they came to the next well, Bishr Hāfī pointed to a well further on and said: 'Be patient until we reach that one.' He continued consoling him in this way until they proceeded for quite a distance. He then said to him: 'This is how the journey of life is traversed.'

The fact of the matter is that the one who has understood this story will continue putting off and deferring his *nafs*. He will continue promising it [of getting whatever it desires] so that he can take care of his load and be patient over it. Some pious elders used to say: 'O *nafs*! When I stop you from getting whatever you desire, I do it solely out of love for you and out of fear [lest you are harmed].'

> Hadrat Bā Yazīd Bustāmī *rahimahullāh* says: 'I used to lead my *nafs* towards Allāh *taʿālā* while it used to cry and wail. But gradually, it began proceeding towards Him with joy and enthusiasm.' Remember, it is necessary to be concerned about the *nafs* and to enliven it. This is how the way is traversed."[1]

He writes at another place:

> I noticed that when hunting dogs walk past the domestic dogs, the latter bark at them, make a lot of noise, and run after them. They realize that these [hunting] dogs enjoy a high position. They have special collars and belts. This is why they are jealous of them. On the other hand, the hunting dogs do not turn their attention to them, they do not even bother about them, and they are not concerned by their barking. This shows that the hunting dogs are not of the same breed. Domestic dogs are large-bodied and ill-shaped with no trustworthiness.
>
> On the other hand, hunting dogs are lean and swift. At the same time, they have cultured habits. When they hunt, they will never eat their hunt. Either out

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[1] *Sayd al-Khāṭir*, pp. 146-147.

of fear for their master or out of gratitude for his favours, they would convey the hunt in its entirety to their master.

I learnt something from this. There is a special relationship between the form of the body and one's mannerisms. If his form is lean, he will also be well-mannered. The second point which I learnt is that a person is not jealous of one whom he does not consider to be on his level. In like manner, when Allāh *taʿālā* bestows a person with *īmān* and intelligence, he is not envious of the one who is deprived of *īmān* and intellect. He does not consider him to be worthy of any attention. This is because he is in one world, and the other is in another world. The one devoid of *īmān* and intellect will be envious for material reasons, while the one who has *īmān* and intellect is focussed on the Hereafter. There is a world of difference between the two."[1]

The need to study the lives of the pious predecessors

Although he was a Hadīth scholar and a jurist, he never disregarded the need to study the inspiring

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[1] *Sayd al-Khāṭir*, vol. 4, pp. 639-640 (as quoted in *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 242).

stories and incidents from the lives of the pious predecessors for the sake of rectifying the heart and developing a yearning. He advises and relates his own experiences to the jurists, Hadīth scholars, students and *'ulamā'* in both his books, viz. *Talbīs Iblīs* and *Sayd al-Khāṭir*. He writes in *Sayd al-Khāṭir*:

> I concluded that engrossment in *fiqh* (jurisprudence) and listening to Hadīth are insufficient to create righteousness in the heart. A way of overcoming this is to also include inspiring stories and incidents from the lives of the pious predecessors in one's reading. Merely studying what is *halāl* and *harām* is not sufficient to create softness in the heart. This softness comes from reading Ahādīth, stories, and the lives of the righteous. This is because they had acquired the aims and purposes of the narrations. Their practising on the injunctions was not superficial and external. Rather, they had the fundamental purpose and the core of those acts of worship.
>
> What I am telling you is based on my personal experience and after having tested this system. I noticed that the *muhaddithīn* and students of Hadīth in general direct their full attention to Ahādīth which have high levels of transmission, and in relating as large a

> number of Ahādīth as they can. Similarly, the jurists in general focus their attention to polemics and knowledge through which they can overpower their opposition.
>
> Now what softness and tenderness can these sciences create in the heart?! The people of the past would go to a pious elder merely to observe his ways and mannerisms; and not to obtain any knowledge from him. This is because their ways and mannerisms were the actual fruits of their knowledge. Understand this well. While you are studying *fiqh* and Hadīth, you must certainly include a study of the biographies of the pious predecessors, and the ascetics of this *ummah*, so that you may develop softness in your heart."[1]

Note: Glory to Allāh! Look at how ʿAllāmah Ibn Jauzī *rahimahullāh* advises his associates to study the lives of the pious elders and predecessors! This despite the fact that he is generally misunderstood to be an opponent of the Sufis. The *ʿulamā'* of every era ought to be encouraged to study the lives of the pious predecessors so that together with having their

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 246.

knowledge, they may also be embellished with deeds and piety like theirs.

A critique of different levels of society

A critique of the *ʿulamā'*

While criticizing the *ʿulamā'* of his time, he writes about those who are fully engrossed in the rulings and subsidiary matters of *fiqh* by day and night, and continually create splits in this field.

> "One weakness of these jurists is that their entire engrossment is in this. They did not include in their field things which would create softness in the hearts. For example, recitation of the Qur'ān, listening to Hadīth and the biography of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and studying the lives of the Sahābah *radiyallāhu ʿanhum*. A pious personality of the past said: 'I prefer a single Hadīth which creates softness in my heart to 100 judgements passed by Qādī Shurayh *rahimahullāh*.'"

A critique of the lecturers

He criticizes the lecturers and orators as follows:

> The majority of them utter very embellished and polished sentences which are, in most cases, meaningless. At present, a major portion of the talks

> devolve around Mūsā *ʿalayhis salām*, the Mt. Ṯūr, Yūsuf *ʿalayhis salām* and Zulaykhā. We find very little mention of the compulsory duties. Similarly, we never hear them talking about abstention from sins. These lecturers have cast the Sharīʿah behind them. This is why they enjoy such a large following. The truth always bears heavily on the temperaments, while falsehood is light and pleasing."[1]

Critique of the rulers

He writes in his criticism of the rulers and Sulṯāns:

> These people prefer following their own opinions to following the Sharīʿah. There are times when they chop off a person's hand which was not supposed to be chopped off. Sometimes they kill a person when it was not permissible to kill him. They are deluded into doing this under the pretext of administration and politics… this is a major deception from Satan. The Sharīʿah is a divine administrative and political system. There can never be any defect or shortcoming in Allāh's administration and political system, which would cause

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 236.

> Him to need a system formulated by the creation."

He mentions another weakness of the rulers and Sulṯāns:

> "While they are persistent in committing sins, they are very enthusiastic about meeting the righteous, and they ask the latter to make *duʿā* in their favour. Satan deludes them into thinking that their pan of sins will be lightened in this way. Whereas their evil cannot be repulsed by this good."

He says in another place:

> "These rulers and materialists are more attached to misguided mystics and music-loving Sufis than they are to *ʿulamā'* and jurists. They will lavish their wealth on these pseudo-Sufis, while they find it most difficult to spend a single penny on the *ʿulamā'*. This is because the *ʿulamā'* are like physicians, and man finds it a burden to spend on medication."

Critique of the masses

He writes about the masses as follows:

> "Satan has deluded many of the masses into thinking that attending lectures

> and assemblies of *dhikr*, crying and becoming emotional there is the be all and end all. They assume that the purpose of attending a good assembly is merely to be there and experience some emotions. I personally know some people who have been attending such assemblies for many years, who cry there, and are affected. But they neither give up charging interest nor do they abstain from deception in their businesses. Just as they were unaware of the fundamentals of salāh so many years ago, they are the same at present. They still backbite Muslims and are disobedient to parents as they had been previously. Satan has deluded them into thinking that attending an assembly and crying will atone for their sins. Some are under the misconception that mere staying in the company of the *'ulamā'* and righteous is a means for their forgiveness."

Critique of the wealthy

He writes in his evaluation of the wealthy:

> "Many of them spend a lot of money in building *masājid* and bridges. But they do it solely for show and popularity, and so that their names may be immortalized. Consequently, they have their names carved on these buildings.

> If the pleasure of Allāh *taʿālā* was their goal, they would have considered it sufficient that Allāh *taʿālā* is watching, and He knows. If such people were requested to build just one wall on which their name will not be carved, they would not build it."

Note: People of every level in our times are far worse than what has been described by Hadrat ʿAllāmah *rahimahullāh* about his time. We seek refuge in Allāh *taʿālā*.

Demise

He passed away on a Friday night in 597 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat.*

Shaykh Abū ʿAbdillāh Muhammad ibn Ibrāhīm al-Qurayshī al-Hāshimī *rahimahullāh*

Name and lineage

His name is Muhammad, his *kunnīyyat* is Abū ʿAbdillāh, his title is Hāshimī, and his father's name is Ibrāhīm al-Qurayshī.

He was an imām of the *ʿārifīn*, a proof for the *sālikīn*, and a man of phenomenal statements and splendid qualities.

Statements

1. From the things which are around you, there is nothing more valuable than an Islamically conscious brother. If you find any such brother, hold on firmly to him.

Note: We make *duʿā* to Allāh *taʿālā* to gladden us with such brothers through His grace and kindness.

2. The person who does not uphold etiquette and manners is destroyed. The person who does not respect the fakirs is deprived of their blessings.

Note: Glory to Allāh! Look at the benefit and blessings of respect and etiquette. This is why it is said that anyone who received honour did so through respect. There is a famous saying: "The one who has respect, has everything. The one who has no respect has nothing." Another saying

goes as follows: “The *ṯarīqah* in its entirety is respect and etiquette.”

3. It is a major sin to break a covenant and to pay no attention to it because of lack of concern. It results in the wrath of Allāh *taʿālā*.

Demise

He passed away in 599 A.H./1202 C.E. May Allāh *taʿālā* shower him with His mercy.[1]

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[1] *Nafaẖātul Uns*, p. 789.

Hadrat Shaykh Abul ʻAbbās al-Mul'im *rahimahullāh*

He was a senior scholar and pious elder of Egypt. People from all over the world used to come to visit him. The Egyptian *ʻulamā'* of his time used to sit respectfully before him. His father was a judge at the time in the east.

Merits

He was from among the close servants of Allāh *taʻālā*. So when he said anything in accordance with Allāh's pleasure, it used to be fulfilled even if it was something about the future. This is why he himself used to say: "I do not say anything out of my own will."

A supernatural feat

On one occasion, a judge refuted him, wrote an edict of *kufr* (unbelief) against him, and locked it in a safe so that he will summon him the next day and read out the order of the Sharīʻah against him. But when the judge opened the safe the next morning, the edict was not there. Although he had the key to it with him. He became quite confused and restless by this. While he was thinking about it, the shaykh came to him with the edict in his hand and said: "The One who took out this edict from your safe can remove *īmān* from your heart." The judge repented, became terrified, and gave up his impure plans.

He was intensely respectful of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, acquired his true recognition, upheld the Sharīʿah, and adhered to the etiquette.

Statements

1. I have heard that Sayyidī Ahmad Rifāʿī *rahimahullāh* used to say: "When Allāh *taʿālā* engulfs a servant's heart, then whatever is from him departs, and whatever is from Allāh *taʿālā* remains. When this happens, the servant remains like a clay pot as he had been at the time of his birth. He does not do anything from his own self. His movements are solely from the Being who gave them the power of motion. He neither has any choice, will, knowledge and practice.

2. The *aqtāb, autād* and *ʿauliyā'* became what they were solely through respect and recognition of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, respect to his Sharīʿah, and imbibing his mannerisms and etiquette. This is the only way they reached these high levels.

3. When the heart is filled with *nūr* (light), then the veils which exist between the servant and Allāh *taʿālā* are all broken to smithereens.[1]

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[1] *Tabaqāt*, vol. 1, p. 157.

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Demise

We could not ascertain the exact year of his demise. But he did pass away around 600 A.H. He was buried in the Husaynīyyah graveyard of Egypt. It is now a musjid. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Tabaqāt*, vol. 1, p. 157.

THE AULIYĀ' OF THE SEVENTH CENTURY

Hadrat Imām Fakhr ad-Dīn Rāzī *rahimahullāh*

Name and lineage

His name is Fakhr ad-Dīn Rāzī, his *kunnīyyat* is Abū ʿAbdillāh Muhammad, his father's name is Diyā' ad-Dīn ʿUmar ibn Husayn al-Qurashī. He is remembered by the following grand titles: Imām al-Mutakallimīn (the leader of the theologians), Qāti' Bidʿāt (the destroyer of innovations), Fakhr al-Islām wa al-Muslimīn (the pride of Islam and Muslims), Hujjatullāh ʿalal ʿĀlamīn (the proof of Allāh to the worlds).

Merits

Imām Rāzī was a Shāfiʿī, and he is listed among the erudite *mufassirīn* (commentators of the Qur'ān), *mutakallimīn* (scholastic theologians) and *ʿilm al-usul* (the science of principles). He wrote a large number of books.

He is of a very lofty rank and lineage. His high academic position can be gauged from the fact that when the most senior *ʿulamā'* of *ʿilm al-usūl* quote his opinions, they say: "The imām said..." or "The imām is of the opinion that...". Whenever they quote a statement without mentioning who said it, and merely say: "The imām said...", then

it always refers to Hadrat Imām Rāzī *rahimahullāh*.

Birth and studies

He was born on 25 Ramadān 543 A.H., 544 A.H. or 545 A.H. in Rayy. He commenced studying under his father Imām Diyā' ad-Dīn 'Umar who was the *khatīb* (lecturer, orator) of Rayy, and was known as *khatīb ar-Rayy*. The people began addressing Imām Rāzī *rahimahullāh* as Ibn Khatīb ar-Rayy out of respect. And they used to remember him by this title while aligning him to his father.

Imām Rāzī *rahimahullāh* continued studying under his father until the latter's demise. He then went to Kamāl Sam'ānī *rahimahullāh* and spent a certain amount of time with him. He then returned to his city, Rayy, and occupied himself in studying the sciences related to mysteries and wisdom. He studied *hikmah* (wisdom) under Shaykh Majd ad-Dīn al-Jīlī who himself was a very distinguished and well-known scholar among the people. He was from among the companions of Muhammad ibn Yahyā.

When Shaykh Majd ad-Dīn al-Jīlī was invited to Murāghah for the sake of teaching, Imām Rāzī accompanied him. He was very young at the time. There he studied *'ilm al-kalām* (scholastic theology) and *hikmat* for a long period of time. He had been studying *fiqh* in the beginning, and then devoted his attention to studying *asrār wa hikam*

(the mysteries and underlying reasons for things). He acquired real mastery and expertise in this field to the extent that there was no other *ʿālim* who was on his level in this regard. His assemblies had a special awe and solemnity, and even the kings began honouring him.

His *shuyūkh*

Ibn Khalikān says: Imām Rāzī *rahimahullāh* has written in his book, *Tahsīl al-Haq*: "I studied *ʿilm al-usūl* under my father, Shaykh Diyā' ad-Dīn ʿUmar. As for *fiqh* and the Sharīʿah, I studied these under him as well." He gleaned *ʿilm al-kalām* from Imām al-Haramayn. He then proceeded to Khwārizm where he became an expert in all sciences.

Different sciences and written works

Imām Rāzī *rahimahullāh* was from among the most senior *ʿulamā'* of his time. He had no equal in the sciences of *fiqh, ʿilm mantiq* (logic) and *ʿilm al-kalām*. In addition to this, he was also a skilled physician, and became well-known in this field.

As a result of his merits and virtues, people would hear about his popularity, and students from far and distant cities began presenting themselves before him, and benefiting from his ocean of knowledge.

He was a man of deep insight, his mode of expression was eloquent and lofty, and his ability

to convey whatever he had to say was most dignified and articulate.[1]

Hadrat 'Allāmah Sayyid Muhammad Anwar Shāh Kashmīrī *rahimahullāh* has the following to say about his *Tafsīr Kabīr*:

"It is an excellent *tafsīr* on the arrangement of the Qur'ān. There is no doubt that Imām Rāzī was very much inclined to the rational sciences. This is why some people say with regard to *Tafsīr Kabīr*: 'It contains everything except *tafsīr*.' But the fact of the matter is that if his *tafsīr* is read with a level head, we will conclude that he delved on the arrangement of the Qur'ān in an extraordinary manner, and has done painstaking work in researching this aspect. We may differ with him on certain matters, but on the whole, it is an excellent *tafsīr*. Furthermore, he quotes many authentic Ahādīth which are not found in the more common Hadīth collections. This shows that he had a broad knowledge of Hadīth as well."[2]

Physical appearance

Imām Rāzī *rahimahullāh* was a dignified and solemn person. He was of average height, heavy-bodied, he had a dense beard, and a deep voice.

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[1] *Tafsīr Rāzī (Urdu)*, p. 12.

[2] Muftī Muhammad Taqī 'Uthmānī: *Akābir-e-Deoband kiyā the*, p. 44.

He instilled awe and respect. Together with being an extremely wealthy person, he used to be very well-dressed, with a handsome appearance.

Historians write that when he used to depart on his conveyance, there would be about 300 students with him. His knowledge would gush forth even while he was travelling. Students of various fields would continue asking him questions about their respective field, viz. *tafsīr, fiqh, ʿilm al-kalām*, medicine, *usūl, hikmat*, etc. and they would be quenched from his oceanic knowledge.

Lectures

He was a powerful speaker and orator. The magical power which his speeches had would reduce the audience to tears.

ʿAllāmah Ibn Khalikān writes: The imām was quite proficient in delivering lectures and speeches. He used to deliver his talks in Arabic and other languages. While talking, he would be overcome by a strange condition and emotion which would reduce him to crying. His assemblies were very popular in the city of Herat. ʿUlamā' belonging to different sects and groups would attend his assemblies and pose questions to him. He would give cogent and academic replies to every question which was posed to him. Consequently, countless people who belonged to the Karrāmīyyah sect repented from their beliefs and chose the beliefs of the Ahl as-Sunnah wa al-

Jamāʿah. The people of Herat used to refer to him as Shaykh al-Islam.

His status among kings

When he went to Sulṯān Shahāb ad-Dīn of Ghaznah, the latter accorded him extraordinary respect and honour, and he conferred a lot of wealth to him. The Imām then became connected with Sulṯān Bahā' ad-Dīn Khwārizm. Even here, he was accorded immeasurable honour and rank. The Sulṯān himself respected him so much that whenever he felt like visiting him, he would go personally and present himself at the house of the Imām. He would not bother about any formalities and royal protocol when he went to visit him. Almost all the great people of that era used to accord extraordinary respect to the Imām. So much so that after he passed away, all the *'ulamā'* and rulers used to show the same respect to the Imām's children.

The unique nature of his classes

When the Imām used to sit in his class to deliver his lesson, his senior students like Ḥaḏrat Zayn ad-Dīn al-Kashī, ʿAllāmah Quṯb Miṯrī, and Shaykh Shahāb ad-Dīn Nīshāpūrī would make a circle around him. This will be followed by another circle, then an another one, and so on – each according to its rank. If a question was posed, students from the general circle would answer. If they are unable to answer, those of the higher circle would answer. Eventually, the Imām himself would answer. His answer used to be

extraordinary, academic, and most convincing and satisfying.

The Sultān honours Imām Rāzī

ʿAllāmah Shams ad-Dīn Muhammad al-Wattār al-Mosulī relates: I was in Herat when Imām Rāzī arrived from Bāmiyān. Bāmiyān was situated in the mountainous regions of Balkh, Herat, and Ghaznah – as stated by Yāqūt. Imām Rāzī had a very large group of attendants, followers and students. When he reached Herat, the Sultān personally came out to receive him, and honoured him as his royal guest. The Sultān had a pulpit made for Imām Rāzī in the Jāmiʿ Musjid of Herat. A cushion was then placed there so that he could sit on it and conduct his assemblies. He also set aside a day for Imām Rāzī wherein people could come to meet him, and listen to his academic discourses.

The Imām's *tasawwuf* and abstinence

It is said that he used to remember death constantly. He used to say: "I acquired all the sciences which were within man to acquire. Now I just have the desire to meet Allāh *taʿālā* and present myself before Him."

Note: Glory to Allāh! Look at the desire which he had to meet the Beloved.

Regret over preoccupation with *ʿilm al-kalām*

ʿAllāmah Ibn Salāh says: ʿAllāmah Qutb Tufānī related to me on two occasions that he heard

Imām Fakhr ad-Dīn Rāzī saying: “If only I had not become so occupied with *ʿilm al-kalām*.” He began crying after he said this.

ʿAllāmah Ibn Salāh relates that the Imām would constantly say: “I acquired proficiency over all the fundamentals of *ʿilm al-kalām* and philosophy. I eventually came to the conclusion that these sciences neither quench the thirst of the thirsty nor provide a cure to the sick. I have realized that the best way is the way of the Qur’ān. I now read this as an acknowledgement of Allāh’s greatness:

وَاللهُ هُوَ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ

Allāh alone is all-independent, and you are all in need [of Him].

لَيْسَ كَمِثْلِهِ شَيْءٌ

There is nothing similar to Him.

قُلْ هُوَ اللهُ أَحَدٌ

Say: He is Allāh – the One.

I read these verses in affirming the Being of Allāh *taʿālā*:

اَلرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Merciful established Himself on the Throne.

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ

They fear their Lord from above them.

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ

To Him alone does the good word ascend.

I read the following verse in acknowledgement of the fact that every single thing is from Allāh *taʿālā* alone:

قُلْ كُلٌّ مِّنْ عِنْدِ اللهِ

Say: Everything is from Allāh.

The Imām then said: I affirm with all my heart and soul the I have found You alone [O Allāh] to be the most perfect, the most superior, the greatest, and the highest. And You are pure from every defect and blemish.

Imām Rāzī *rahimahullāh* used to compose beautiful lines of poetry. We present a few as an example. Ibn Ahdal quotes the following lines of the Imām:

نِهَايَةُ إِقْدَامِ الْعُقُولِ عِقَال – وَأَكْثَرُ سَعْيِ الْعَالِمِينَ ضَلالُ

The final move of the intellects is defeat. The final result of most of the efforts and endeavours of the scholars is confusion and restlessness.

وَأَرْواحُنا فِي وَحْشَةٍ مِن جُسُومِنَا — وحَاصِلُ دُنْيَانَا أَذًى ووَبَالُ

Our souls experience alienation from our bodies. The end result of our world is nothing but hardships and worries.

ولم نَسْتَفِد مِن بَحْثِنا طُولَ عُمْرِنا — سِوَى أَنْ جَمَعْنا فيه قيل وقال

We engage in discussions throughout our lives, but we gain nothing except an accumulation of opinions and statements.

وَكَمْ قد رَأَيْنَا مِن رِجالٍ ودَوْلَة — فَبَادُوا جَميعًا مُسْرِعِين وزَالُوْا

We saw many male and female rulers, but they were soon destroyed and disappeared.

وكَم مِن جِبالٍ قَدْ عَلَتْ شَرَفَاتِها — رِجالٌ فَزَالُوا وَالْجِبَالُ جِبَالُ

Many scholars climbed to heights which were higher than mountains, but these mountains remained in their places, while these mountains [scholars] of knowledge had to experience death.

وَالْمَرْءُ ما دامَ حَيًّا يُسْتَهانُ به — ويَعْظُم الرَّزْءُ فِيه حِين يُفْتَقَدُ

As long as a man is alive, he is humiliated. But when he dies, his death is considered to be a major loss.

The following are some of his other poems:

فَلَوْ قَنَعَتْ نَفْسِي بِمَيْسُورٍ بَلَغَهُ – لَمَا سَبَقَتْ فِي الْمَكْرُمَاتِ رِجالَهَا

Had my self been content with whatever it received, it would not have surpassed the people of excellence in its merits.

وَلَو كانَتِ الدُّنْيا مُناسِبَةً لَهَا – لَمَا اسْتَعْقَرَتْ نُقْصانَهَا وكَمَالَهَا

Had the world been agreeable to me, I would not have bothered about its ups and downs.

ولا أُرْمِقُ الدُّنْيا بِعَيْنِ كَرَامَةٍ – ولا أَتَوَقَّى سُوءَها وَاخْتِلالَهَا

I do not look at the world with craving eyes. Had I looked at it in this way, I would not have been able to save myself from its evils and destructions.

وذاكَ لأَنِّي عارِفٌ بِغَنَائِها – ومُسْتَيْقِنٌ تِرْحَالَهَا انْحِلالَهَا

I have saved myself from the world because I know that it is fleeting. And I am fully convinced of the departure and disappearance of all its attractions.

أَرُومُ أُمُورًا يَصْغَرُ الدَّهْرُ عِنْدَها – وتَسْتَعْظِمُ الأَفْلاَكُ فِي وِصَالِهَا

There were times when I also got involved in things which were considered despicable by time. But people of high courage considered them to be lofty and great.

Demise

Imām Fakhr ad-Dīn Rāzī *raḫimahullāh* passed away in Herat on a Monday, the 1st of Shawwāl (the day of ʿīd) 606 A.H. This is the view of Imām Subkī *raḫimahullāh*.

However, ʿAllāmah Quftī is of the opinion that he passed away in Dhū al-Ḫijjah 606 A.H.

According to one view, he was poisoned to death. He had a debate with certain sects and they poisoned him.

ʿAllāmah Quftī says: The Imām used to condemn the Karrāmīyyah sect, and highlight their errors. It is said that some of their followers poisoned him, and this caused his death. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tafsīr Rāzī (Urdu)*, p. 26.

Hadrat Najm ad-Dīn Kubrā *rahimahullāh*

Name and lineage

His name is Ahmad, his *kunnīyyat* is Abul Jannāb, and his title is Kubrā. But he is well-known by the name of Najm ad-Dīn. The reason for having the title of Kubrā is that during his student days he used to overwhelm his fellow students in discussions and debates. Consequently, he was given the title of at-Tāmmah al-Kubrā (the overwhelming calamity). The word at-Tāmmah was dropped, and he was addressed as Kubrā. His father's name is 'Umar.

Shaykh Najm ad-Dīn came to Hamdān and acquired the permission for Hadīth from the Muhaddithūn of this city. He then heard about a very senior Muhaddith in Alexandria who enjoyed a very high position in the field of Hadīth. So he proceeded to Alexandria and received permission [to narrate Hadīth] from him as well.

An extraordinary feat

His companions were speaking about the As-hāb-e-Kahf (the seven sleepers mentioned in Sūrah al-Kahf). The thought passed the mind of one of the Shaykh's *murīds* that if there was anyone in the *ummah* of Rasūlullāh *sallallāhu 'alayhi wa sallam* whose companionship could have an effect on a dog (as the seven sleepers had an effect on a dog which was with them). The Shaykh came to know of the *murīd's* thoughts through his internal

spiritual light. He got up and stood at the entrance to the *khānqāh*. A dog came by after some time, and began wagging its tail before the Shaykh. The Shaykh's gaze fell on the dog, he focussed his attention on it. The dog immediately became confused and dazed, proceeded to the graveyard, and continued rubbing its head on the ground. Furthermore, no matter where this dog went, about 50-60 dogs would assemble around it and would remain seated silently before it. The dog died after some time, and the Shaykh instructed that it should be buried.[1]

Merits

He was the paternal uncle of Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh*, and from among the senior *khulafā'* of Shaykh Abū an-Najīb 'Abd al-Qāhir Sahrawardī *rahimahullāh*. He hailed from Khwārizm.

He enjoyed a high position in *tasawwuf* and *tarīqah*. Shaykh Shihāb ad-Dīn Suhrawardī considered him to be his elder spiritual brother, and because he was the deputy of his shaykh, he accorded him a lot of respect and honour. When Shaykh Shihāb ad-Dīn wrote *'Awārif al-Ma'ārif*, he presented it before Shaykh Najm ad-Dīn who perused through it and made *du'ā* for its general acceptance and continuous existence.

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[1] *Nafahātul Uns*, p. 660.

Shaykh Najm ad-Dīn *rahimahullāh* was by nature overcome by *tauhīd*, *fanā* (self-effacement), and deep love for Allāh *taʿālā*. He held a distinguished position in explaining realities. The book, *Manāqib al-Asfiyā'*, states that he used provide many lofty and subtle points on the subjects of *tauhīd, maʿrifat, tarīqah* and *haqīqat*. He wrote many books in Arabic, Persian, prose and poetry. When reading his poetry, one notices a unique feeling of intense love and intoxication, and an extraordinary blend of total engrossment and immersement.

His *silsilah* comes to India

His *tarīqah* is known as the Tarīqah Kubrawīyyah. It reached India through three different paths.

1. Amīr Sayyid ʿAlī ibn Shihāb Hamdānī Kashmīrī (died 786 A.H.). He came to Kashmīr in 780 A.H. Through his *tablīgh* and efforts, a major part of the population of Kashmīr became Muslim. This *silsilah* is still alive in Kashmīr. It reaches Shaykh Kubrā through three levels.

2. Amīr Kabīr Shaykh al-Islam Sayyid Qutb ad-Dīn Muhammad Madanī (died 677 A.H.). He was from among the *khulafā'* of Shaykh Najm ad-Dīn Kubrā *rahimahullāh*. He came to India either during the rule of Sultān Qutb ad-Dīn Aybak or Sultān Shams ad-Dīn Iltamish. He held the position of Shaykh al-Islam in Delhi for quite some time. He then conquered Karhā, Mānikpūr

(in the state of U.P.) and settled down there.[1]
He was also a *khalīfah* of Shaykh ʿAlā' ad-Dīn Hayūrī (died 734 A.H.) through one level. Many senior *mashā'ikh* were born from his *silsilah*. This *silsilah* is still present in some parts of Dakkan, and is known as Silsilah Junaydīyyah.

3. Sayf ad-Dīn Bākhrazī was a *khalīfah* of Hadrat Khwājah Najm ad-Dīn Kubrā *rahimahullāh*. His [Sayf ad-Dīn's] *khalīfah,* Khwājah Badr ad-Dīn Samarqandī *rahimahullāh*, was from the Firdausīyyah *mashā'ikh*, and he was the first from this *silsilah* to come to India. He settled down here and laid the foundations of the Firdausīyyah Tarīqah. The salient features of this *tarīqah* were: self-effacement and self-obliteration, casting aside one's own will and choice, and concealing extraordinary feats and *karāmāt*.

The author of *Manāqib al-Asfiyā'* writes that his was the Tarīqah Shattārīyyah ʿIshqīyyah. Through his actions and demeanour, he constantly told his

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[1] Many great *ʿulamā'*, *mashā'ikh* and *mujāhidīn* were born from his progeny. They include the following more well-known personalities: Hadrat Shāh ʿAlamullāh Naqshbandī Barelwī *rahimahullāh* who was the *khalīfah* of Hadrat Ādam Binnaurī *rahimahullāh*, Hadrat Sayyid Ahmad Shahīd *rahimahullāh*, Hadrat Maulānā Khwājah Ahmad Nasīrābādī *rahimahullāh*. The father of Maulānā Sayyid ʿAbd al-Hayy *rahimahullāh* – the author of *Nuzhatul Khawātir* – is from the same family. [Maulānā Sayyid ʿAbd al-Hayy *rahimahullāh* is the father of Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*].

associates to adhere firmly to learning the different *Dīnī* sciences, practising on them, and to do one's actions solely for Allāh's pleasure. This is because knowledge without practising on it is of no use, and actions without sincerity bear no fruits. Do not seek to perform *karāmat*. Remaining steadfast on one's servitude to Allāh *taʿālā* is the fundamental *karāmat*. If you do this, you will be one who experiences real and absolute expositions.

The principles and regulations of the Tarīqah Firdausīyyah in India were laid down by Khwājah Badr ad-Dīn Samarqandī *rahimahullāh* and his associates. Prior to them, the masses and the elite (except a few) considered *karāmāt* and supernatural feats to be the basis of Sufism. It is known that during the era of Khwājah Qutb ad-Dīn Bakhtiyārkākī *rahimahullāh*, many erudite scholars were people of the *tarīqah*.[1]

The Shaykh goes to Khwārizm

Shaykh Najm ad-Dīn Kubrā *rahimahullāh* used to say: I presented myself to many different senior personalities in my quest for internal (spiritual) sciences and continued rectifying my whisperings. I eventually went to Hadrat Shaykh ʿAmmār Yāsir *rahimahullāh* and acquired *sulūk* from him. Once I traversed the different levels of *sulūk*, the Shaykh asked me to go to Khwārizm. I

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 188.

said: "There are very strange people there. They reject this system." The Shaykh said: "You go, and do not fear anything."

After receiving this order, I went to Khwārizm, began spreading this *ṯarīqah*, and many people became *murīds*.

When the Tartars reached Khwārizm, the Shaykh gathered his associates who numbered over sixty. Sulṯān Muḫammad, the ruler of Khwārizm, had already fled, but the Tartars thought he was still in the city. So they entered Khwārizm.

The Shaykh's martyrdom

The Shaykh instructed some of his *murīds* saying: "You must hasten to leave and go to your homeland because a fire is raging from the east and will burn down everything to the west. This *ummah* will fall into a tribulation which it never experienced before."

Some of his companions said: "Shaykh! Make *duʿā*, maybe this calamity will be deferred from the Muslims." The Shaykh said: "This is a decree which cannot be deferred through *duʿā*." Others said: "Shaykh! You should also accompany us to Khurāsān, we have riding animals for you." The Shaykh replied: "I will be martyred. I have not been instructed to leave." Some of his *murīds* then headed for Khurāsān.

When the Tartars entered the city, the Shaykh called for his remaining *murīds* and said: "Take

the name of Allāh *taʿālā* and stand up. We will fight in Allāh's cause." He then went into his house, tied his belt firmly around his waist, took his spear in his hand, and emerged.

When the battle against the unbelievers commenced, one of their spears struck the Shaykh in his chest and became lodged there. He tugged it out immediately, but passed away there and then.

It is said that at the time of his martyrdom he had held on to a flag. Even after his martyrdom, the unbelievers could not remove it from his hand. Eventually, its fringe was cut off.

Year of martyrdom

The Shaykh was martyred in 618 A.H./1221 C.E. May Allāh *taʿālā* shower His mercy on him. The Shaykh had a very large number of *murīds*, but the following were some of his high-ranking *murīds*: Shaykh Majd ad-Dīn Baghdādī *rahimahullāh*, Shaykh Saʿd ad-Dīn Hamawī *rahimahullāh* and Shaykh Najm ad-Dīn Rāzī *rahimahullāh*. (*Nafahātul Uns*, p. 660)

Tārīkh Daʿwat wa ʿAzīmat states that he passed away on 10 Jumādā al-Ūlā 610 A.H.[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 188.

Hadrat Shaykh Majd ad-Dīn Baghdādī *rahimahullāh*

Name and lineage

His name is Majd ad-Dīn Ashraf, his father's name is Mu'ayyad, his grandfather's name is Abul Fath, and his *kunnīyyat* is Abū Saʿīd. Both his parents were doctors.

He hailed from Baghdad, and he was from among the close associates of Sultān Khwārizm. He was from among the senior *mashā'ikh*, and *khalīfah* of Hadrat Najm ad-Dīn Kubrā *rahimahullāh*. He settled down in Khwārizm.

A shaykh treats according to the ailment

When he presented himself to Hadrat Najm ad-Dīn Kubrā *rahimahullāh*, the latter appointed him to the task of filling *wudū'* water. When his mother came to know of this, she sent a message to Hadrat Najm ad-Dīn saying: "Majd ad-Dīn is a weak and frail youngster. This task will be difficult for him. Appoint someone else to this task." When the Shaykh heard this, he said: "I am surprised by what you are saying. You studied medicine. You know very well that if your son experiences yellow fever and I were to give his medicine to a Turkish person [who does not have this ailment], will your son be cured?"

Note: This means that only the person with the ailment will be given the medication, and he will be cured by it. If someone else were to drink it, it

will not help the sick person in any way. Your son has the illness of pride and self-conceit, and this is the treatment which I prescribed for him. And this is how he will be rectified. We learn from this that the *mashā'ikh* have to prescribe a treatment in accordance with the condition and temperament of the *murīd*. There is a lot of neglect in this regard nowadays. May Allāh *taʿālā* inspire us all to work according to the *ṯarīq*. Āmīn.

The sign of high rank

Shaykh Rukn ad-Dīn relates that a *murīd* of Sulṯān Bāyazid who was an experienced man asked me the following question: "How did you choose to be under this family, and how did you step into *sulūk* without following Sulṯān Bāyazīd?" I replied: "I do not know the reason, but what I do know is that I was performing *wuḏū'* one day when the wall which was in the direction of the qiblah split open and a field appeared before me. There were stars in the horizon. When I asked what all this was about, I was told that this is the *nūr* (light) of Sulṯān Bāyazīd. Then I saw another horizon which was filled with light and beaming like the sun. When I asked about it, I was informed by a person that it is the *nūr* of Shaykh Majd ad-Dīn Baghdādī. The *murīd* was surprised by my reply. So I said to him: 'Do not conclude that I am according superiority to Shaykh Majd ad-Dīn over Sulṯān Bāyazīd. In this world, the only indication that a person is of a high rank is when he follows the

Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. The more a person emulates him, the higher his rank.'"[1]

Note: Glory to Allāh! What words of wisdom and insight. When a person treads the path with sincerity, Allāh *taʿālā* places words of wisdom and foresight in his heart.

He says: I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream, so I said to him: "O Rasūlullāh! Teach me a *duʿā*." He asked me to say:

اَللَّهُمَّ تُبْ عَلَيَّ حَتَّى أَتُوْبَ، وَاعْصِمْنِيْ حَتَّى لاَ أَعُوْدَ، وَحَبِّبْ إِلَيَّ الطَّاعَاتِ، وَكَرِّهْ إِلَيَّ الْخَطِيَّاتِ.

O Allāh! Relent to me so that I may repent. Protect me so that I do not return [to sin]. Make acts of obedience beloved to me, and acts of disobedience abhorrent to me.

Note: Glory to Allāh! What a beautiful *duʿā*. It ought to be made part and parcel of our life. May Allāh *taʿālā* inspire us.

An admonitory lesson

Shaykh Majd ad-Dīn Baghdādī *rahimahullāh* was seated with a group of Sufis. He was not fully in his senses, so he said: "We were an egg of a duck

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[1] *Nafahātul Uns*, p. 664.

which was lying on the edge of a river bank. Shaykh Najm ad-Dīn was a hen which accepted us and placed us under his wing. We eventually hatched. Because we were the young of a duck [duckling] we proceeded to the river and departed, while the Shaykh remained on the river bank."

Hadrat Shaykh Najm ad-Dīn Kubrā came to know of this claim of his through the light of his *karāmat* and insight, and he uttered these words: "May you die in the river."

When Shaykh Majd ad-Dīn heard these words, he became terrified and went to Shaykh Saʿd ad-Dīn Hamawī (who was his co-*khalīfah* – *pīr bhāi*). He expressed his apology and regret, and said: "You must inform me when the Shaykh is in a good and happy mood, so that I could present myself before him and apologize."

The Shaykh was in a joyous mood one day, so Shaykh Saʿd ad-Dīn informed Shaykh Majd ad-Dīn. The latter presented himself bare-footed with a large utensil of fire on his head, and stood on the door-mat. The Shaykh looked towards him and said: "Since you are seeking pardon like a Sufi, your *īmān* will remain secure, but this head will certainly go. We will also give our head with it. The heads of many leaders, and the head of the king of Khwārizm will be following these heads."

On hearing this, Shaykh Majd ad-Dīn fell at the feet of Shaykh Najm ad-Dīn Kubrā. But the

prediction of the Shaykh was realized after some time.

He is thrown into the river

Shaykh Majd ad-Dīn used to deliver lectures in Khwārizm. The mother of Sulṯān Muhammad Khwārizm Shāh was very beautiful and attractive. She attended Shaykh Majd ad-Dīn's lecture, and began visiting him occasionally. The opponents of the Shaykh now had an opportunity of making accusations against him. When Sulṯān Muhammad Khwārizm Shāh was in a state of intoxication one night, someone said to him: "Your mother has married Shaykh Majd ad-Dīn in accordance with the Hanafī *madh-hab*." The Sulṯān went into a rage, and ordered for Shaykh Majd ad-Dīn to be drowned in the Tigris River.

When Shaykh Najm ad-Dīn Kubrā heard of this, he was deeply affected and said: "To Allāh we belong and to Him is our return." He added: "My son, Majd ad-Dīn has been cast into the Tigris, and he died." Saying this, he fell into prostration and remained there for quite some time. He then raised his head and said: "I requested Allāh *ta'ālā* to take away the kingdom of Sulṯān Muhammad for having killed my son. Allāh accepted my request."

When Sulṯān Muhammad heard about this, he went on foot to Hadrat Najm ad-Dīn Kubrā and presented himself before him. He also came with a large dish which was filled with gold, and on

which a sword and *kafan* (burial shroud) was placed. He stood at the entrance and said: “If you want blood money, you can have this dish of gold. If you want to take retribution, this sword is here (you can chop off my head).”

The Shaykh said:

كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُوْرًا

This was recorded in the Preserved Tablet.

“The blood money for Majd ad-Dīn is the taking away of your kingdom. Your head will be chopped off. Many other heads will be chopped off with yours.” Sulṯān Muḫammad lost hope and went away.

The prediction of the Shaykh is realized

After some time, Genghis Khān appeared and whatever was to happen happened. The entire kingdom of Khwārizm Shāh was destroyed. Hundreds of thousands were killed, and Sulṯān Muḫammad’s head was also chopped off. To Allāh we belong and to Him is our return.[1]

Note: The negative statement which Ḫaḏrat Shaykh Majd ad-Dīn Baghdādī *raḫimahullāh* had made against his shaykh, Ḫaḏrat Najm ad-Dīn Kubrā, while the former was not in his senses

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[1] *Nafaḫātul Uns*, p. 663.

had such a great effect on the Shaykh, and he disliked it so much that he [Shaykh Najm ad-Dīn] made a *duʿā* against him. From this we learn the severity and wickedness of belittling and deriding one's shaykh. If someone were to be disrespectful towards his shaykh while he was fully in his senses, then the consequences of it are beyond description.

I [Muhammad Qamaruz Zamān] feel that it must have been made known to the Shaykh that although he made this statement while he was not in his senses, there is a hint of an internal basis for it, viz. pride over one's good deeds and lofty conditions. This is the reason this statement issued forth from him, and the reason the Shaykh reprimanded him for it. The main focus of the *mashā'ikh* is on the internal self (*bāṯin*). This is why they observe the basis for an action or statement, and take the person to task accordingly. The *ahl-e-ẓāhir* (those concerned with the outer self) cannot understand this, and so, they make objections against the *mashā'ikh*. Whereas, it is necessary for them to refer the matters of the *mashā'ikh* to Allāh *taʿālā*, and restrain their tongues from criticizing them and speaking ill of them.

Shaykh Najm ad-Dīn Kubrā's curse

For the king to take such a major step of drowning a *walī* of Allāh *taʿālā* over a rumour which he heard was no small crime. No matter what punishment was meted out, it would not be

unwarranted. But it was not just this. Rather, the king had become so conceited that he had many Tartar traders killed. And when Genghis Khān sent an envoy to make peace and clear up matters, he killed the envoy as well. This is when the Tartar leader, Genghis Khān, went into a rage, and attacked the Sultanate of Khwārizm and then the entire Islamic world.[1]

In addition to this, the king had succumbed to wanton luxuries and comforts. And based on the principle:

الناس على دين ملوكهم

People adopt the ways of their rulers.

The masses also adopted the ways of the king. They fell into flagrant sinning and immorality. Thus, Allāh's punishment manifested itself in the form of Genghis Khān.

This is exactly what happened during the fall of the Moguls. When flagrant sinning and immorality went beyond the limits, the punishment came in the form of Nādir Shāh. Hadrat Shāh Walī Allāh Sāhib Muhaddith Dehlawī *rahimahullāh* began knocking on door after door, calling people, and begging them by saying: "O servants of Allāh! Stop disobeying Allāh *taʿālā*. I foresee blood flowing in the streets

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 303.

of Delhi." But the people did not pay heed and sent him off saying: "These people [*ʿulamāʾ*] have no other work. They are not right in their heads."

Eventually this is exactly what happened. Nādir Shāh arrived and began killing the people en-masse. The bridge over the Jamnā river was filled with corpses. The large number of corpses prevented the river from flowing freely. The Mogul Sultanate was changed. The all-mighty Allāh debased those who had honour, and honoured those who were downtrodden. The princes were seen going around begging.

After this, Allāh *taʿālā* caused a turn in events. The very children of Genghis Khān were entranced by the talks of some lecturers and embraced Islam. This is nothing but the inspiration of Allāh *taʿālā*. It is the decree of the Almighty, the all-knowing.

Even now, similar conditions are prevailing in the Muslim countries. There is proliferation of wantonness which is severely disapproved by the religious. The western forces – for their own purposes – are inflaming these conditions with a view to putting an end to Islam and Muslims. We have no alternative but to turn sincerely to Allāh *taʿālā,* beg Him for His help, and to seek refuge in Him against the plots and plans of the enemies of Islam.

رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا، وَاغْفِرْ لَنَا، رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ

O our Lord! Do not make us a temptation for the unbelievers. Forgive us. O our Lord! Most surely You are all-mighty, all-wise."

Likewise, we should constantly make this *duʿā*:

اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ

Demise

He passed away in 612 A.H. by drowning in the Tigris River. According to another narration, he passed away in 607 A.H. or 610 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Nafahātul Uns*, p. 666.

Hadrat Shaykh Farīd ad-Dīn ʻAttār Nīshāpūrī *rahimahullāh*

Name and lineage

His name is Muhammad, his title is Farīd ad-Dīn, his *kunnīyyat* is Abū Hāmid and Abū Tālib, and his father's name is Abū Bakr Ibrāhīm. His forefathers were perfumers, this is why he is referred to as ʻAttār (perfumer).

He was born in 513 A.H. in Gadkan, a village in Nīshāpūr.

His father was a famous perfumer, and, he began working in his father's business from a young age. During this period, he studied medicine and began serving the creation as a doctor. In the course of this occupation, he turned his attention to *tasawwuf* and various written works. Later on, he reached a level where he was well-known in the east and west, and people from all over benefited from his talks and words of advice. He was not only recognized as a litterateur and a poet, but as a rare expert in the field of *tasawwuf* and morals.

His repentance

One day – as was his habit – he was busy in his perfumery when a fakir came to his door and repeatedly said: "Give me something in Allāh's name." But he did not pay any attention to the fakir. The fakir said: "O Khwājah! How will you die?" This is when he turned to him and said: "I

will die just as you will die." The fakir said: "You will die as I die!?" He replied: "Yes." When he heard this, the fakir removed his beggar's bowl from his head, placed it on the floor, lied down on the floor, took Allāh's name, and passed away. This scene created a complete change in ʿAttār, and he closed his shop immediately. Some people say that he allowed people to take whatever they wanted from his shop, and commenced in the path of the *tarīqah.*[1]

Merits

He was a *murīd* of Shaykh Majd ad-Dīn Baghdādī *rahimahullāh*. When Maulānā Rūm *rahimahullāh* went for hajj, he went to visit him. He gave his book, *Asrār Nāmah*, to Maulānā Rūm *rahimahullāh* which the latter used to keep at his side all the time. Maulānā Rūm *rahimahullāh* said: The light of Mansūr appeared before the soul of ʿAttār after 150 years, and became his spiritual guide. The underlying mysteries of *tauhīd* and the intricacies of affiliations and ecstasies which are found in his *Mathnawī* and *Ghazals* is not found in the speech of any person of this group of Sufis. His book, *Pand Nāmah*, is world-renown. He was martyred at the hands of the Tartars in 627 A.H. at the age of 114. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Nafahātul Uns*, p. 861.

[2] *Tiqsār Juyūd al-Ahrār*, p. 74.

Words of advice

We feel it appropriate to quote some of his words of advice from *Pand Nāmah*:

1. O boy! Do not vex anyone's heart or else you will have to bear its pain on your own life and heart.

2. You must always speak good of people if you desire your own respect.

3. Remain in the company of the *Ahlullāh*, and don't ever backbite them. Love for the *Ahlullāh* is the key to Paradise, while their enemy is eligible for curses.

4. O boy! Do not be heedless of the Hereafter. And do not rejoice over the wealth and possessions of this world. Remain steadfastly patient over the calamities of this world. And be grateful to Allāh *taʿālā* when you receive any bounties.

5. Ādam *ʿalayhis salām* was honoured because he sought forgiveness. Satan was debased because he vexed pride. When a seed chooses to be low [buried in the ground], it grows high. But when a spike of corn is rebellious, it is chopped off.

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My heart suddenly feels like quoting the *munājāt* (private supplications) of Hadrat ʿAttār *rahimahullāh*. These are intensely liked by the *ʿulamāʾ* and *mashāʾikh*. I am quoting the original

with its translation. It may well be that this act of mine will be the means of my pardon and forgiveness. It is certainly not difficult for Allāh *taʿālā*.

<u>*Munājāt* in the court of the One who accepts supplications</u>

O Allāh! Pardon our sins and mistakes. We are sinners, and You are the One who pardons.

O Allāh! You are most pure, while we are immersed in sin, and we commit countless sins.

We have remained in the shackles of disobedience for many years. We are now remorseful for whatever we did.

We have always been sinning flagrantly, been disobedient [to You], and following our *nafs* and Satan.

O Allāh! We succumbed to sins by day and night, and were heedless of Your orders and prohibitions.

Not a single moment passed without us committing a sin. And we could not carry out any act of obedience with presence of heart.

This slave who had escaped has now returned to Your court. I am the slave who destroyed his honour through sins.

I hope for Your forgiveness by virtue of Your kindness and affection. Because You Yourself said: “Do not despair of Allāh’s mercy.”

The ocean of Your kindness and affection is shore-less. That is why, only Satan can lose hope of Your mercy.

O the most-generous! My *nafs* and Satan have cut off my path. Now it is only Your mercy which can intercede on my behalf.

I have hope that You will purify me of my sins before I am reduced to soil in the grave.

O Allāh! When my soul is separated from my body, then take me away from this world with the light of *īmān*.

Note: Glory to Allāh! What a comprehensive and inspiring *duʿā*. It ought to be included in our daily devotions. May Allāh *taʿālā* inspire us, and bless us with acceptance. Āmīn.

The greatness and seniority of Shaykh ʿAttār *rahimahullāh* can be gauged from the fact that a higher-ranking personality like Maulānā Rūm *rahimahullāh* used to consider him to be his senior. Maulānā Rūm *rahimahullāh* says:

“Hadrat ʿAttār is his soul, and Hadrat Sināʾī is his two eyes. This is why we follow him.”

Demise

He was martyred at the hands of the Tartars in 627 A.H. at the age of 114. May Allāh *taʿālā* shower His mercy on him.[1] His grave is near Nīshāpūr and is regularly visited by the masses and the elite. May Allāh *taʿālā* illuminate his resting place.

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[1] *Tiqsār Juyūd al-Ahrār*, p. 74.

Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh*

Name and lineage

His name is Muʿīn ad-Dīn, and his father's name is Ghiyāth ad-Dīn. He is a Husaynī by lineage, i.e. his lineage goes up to Hadrat Husayn *radiyallāhu ʿanhu.*

He was born in 537 A.H. in the Sajz which is a town of Sijistān or Sīstān. This is why he is also known as Sajzī.[1]

Early education

He was brought up in Khurāsān. His father passed away when he was fifteen years old. He received an orchard as inheritance, and he used to tend to it. A *majdhūb* by the name of Ibrāhīm Qandūrī came into the orchard on one occasion, so Hadrat Khwājah offered him a bunch of grapes. He did not eat the grapes. Instead, he took a piece of mustard bark, chewed it, and then placed it in the mouth of Khwājah Sāhib. The moment he ate it, his heart became illuminated with divine light. He cast aside his worldly associations and went out in Allāh's quest. He went to Bukhārā and Samarqand where he

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[1] He is actually from Sajz, but scribes mistakenly wrote it as Sanjarī. Presently, a major portion of Sajz is in Irān and the remaining area is in Afghanistan. (*Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 24)

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memorized the Qur'ān and became occupied in the study of external sciences.

Bayʿah

He left Samarqand and proceeded towards Iraq. He reached the town of Hārūn[1] and presented himself in the service of Hadrat Shaykh ʿUthmān Hārūnī *rahimahullāh* at whose hands he had the honour of pledging *bayʿah*. At the time of the *bayʿah*, the shaykh instructed his *murīd* to perform *wudū'*, got him to perform two *rakʿats* of salāh, then asked him to read Sūrah al-Baqarah while he was facing towards the qiblah. He then instructed him to read *durūd sharīf* twenty one times, and *sub-hānallāh* sixty times. He raised his blessed face towards the sky, held his *murīd's* hand, and said:

"I have conveyed you to Allāh, and made you accepted in His court."

Completion of *wilāyat*

As he bore the hardships and striving in the path of *sulūk*, he began developing all the qualities of the *Auliyā'*, and the manifestations of these began appearing in the course of his travels. For example, when he went to Sabzdār, he went to a well in an orchard. The ruler of the place, Yādgār Muhammad had come to the orchard for a walk, and was astonished to see a stranger there. But

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[1] It is on the borders of Nīshāpūr.

when Hadrat Khwājah Sāhib looked towards him, he became unconscious. Khwājah Sāhib drew some water from the well and sprinkled a few drops on his face. When he came to his senses, he became infatuated by Khwājah Sāhib. He belonged to the Shīʿah religion, but he became Khwājah Sāhib's *murīd* together with his courtiers and nobles. He presented his entire wealth to Khwājah Sāhib but he refused to accept it saying: "You must return to the original owners all the wealth which you accumulated unjustly and through oppression." Yādgār Muhammad followed his instruction, and freed his male and female slaves. When he completed acquiring spiritual and external knowledge, Khwājah Sāhib conferred him with *khilāfat*.

Note: Glory to Allāh! Through Hadrat Khwājah Sāhib's directive, he conveyed this person from the pits to the peak.

A similar incident took place during his stay in Balkh. Hakīm Diyā' ad-Dīn used to reject the Sufis and Sufism. One day, Khwājah Sāhib was in the jungle preparing kebabs from a crane which he had hunted. Hakīm Diyā' ad-Dīn happened to pass by. Khwājah Sāhib offered him a piece of kebab. After eating it, he experienced an extraordinary condition and became his *murīd*. When he returned home, he cast all his medical

books in a river and devoted himself to the *tarīqah*. [1]

Arrival in Delhi

Hadrat Khwājah Sāhib also went to Delhi. The author of *Siyar al-ʿĀrifīn* says that he stayed over near the grave of Shaykh Rashīd where there was also a musjid close by.

Ajmer

The author of *Siyar al-ʿĀrifīn* says that Khwājah Sāhib became restless by the large numbers of people in Delhi, so he proceeded to Ajmer.

In those days, the rulers of Delhi and Ajmer belonged to the Chauhān family. The famous ruler at the time was Rājah Rā'i Pathorā. His associates created many obstacles in the path of Khwājah Sāhib's stay. But when he found himself having no alternative but to honour Khwājah Sāhib, he instructed Hindu yogis to defeat Khwājah Sāhib. The biographers specifically mention the yogi, Jaipāl. Many combats took place between him and Khwājah Sāhib. But the latter constantly defeated him through his spiritual power. He was very affected by all this, and embraced Islam at the hands of Khwājah

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[1] *Bazm Sūfiyah*, p. 58.

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Sāhib. He named him ʿAbdullāh and also conferred *khilāfat* to him.[1]

Mufakkir-e-Islam Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* has included certain points in his world-renowned book, *Tārīkh Daʿwat wa ʿAzīmat*. We are quoting some of them here for general benefit.

His achievements in the field of reformation in India

The author of *Siyar al-Auliyā'* (in Persian) has written in a very eloquent and captivating manner. Its translation is as follows:

India was a land of *kufr* and *shirk* to the end of its eastern borders. The obstinate ones were proclaiming to be the lords most high, and associating other creations in the divinity of Allāh *taʿālā*. They were prostrating before stones, rocks, trees, animals, cows and dung. The darkness of *kufr* darkened and locked their hearts. They were all unmindful of religion and Sharīʿah. They knew nothing about Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Neither did anyone know the direction of the qiblah, nor did they hear the call of *Allāhu akbar* – Allāh is the greatest.

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[1] *Bazm Sūfiyah*, p. 61.

No sooner the sun of the Sufis, Hadrat Khwājah Muʿīn ad-Dīn *rahimahullāh* placed his blessed foot in this land, its darkness was replaced by the light of Islam. Through his efforts and influence, all the places which were the landmarks of polytheism became places where *masājid, mihrāb* and *mimbar* were constructed. The air which was filled with the calls of polytheism now reverberated with the call of *Allāhu akbar*.

Anyone who receives the wealth of Islam in this country – and anyone who is honoured by this treasure until the day of Resurrection, not only him but his succeeding generations and progenies – will all be recorded in Khwājah Sāhib's book of deeds. Whatever additions are made [to the number of Muslims], and the wider the circle of Islam becomes, all the rewards until the day of Resurrection will be conveyed to the soul of Shaykh al-Islam Muʿīn ad-Dīn Hasan Sajzī *rahimahullāh – inshā Allāh.*[1]

Khwājah Sāhib placed his most senior *khalīfah*, Khwājah Qutb ad-Dīn Bakhtiyār Kākī *rahimahullāh*, in Delhi while he himself remained in Ajmer where he spent the remainder of his life in *tablīgh*, guiding people, educating and tutoring them, and remaining occupied in the worship of Allāh *taʿālā*.

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 29.

Abul Fadl writes in *Ā'īn Akbarī*: He settled down in Ajmer and lit the lamp of Islam which shone strongly and brightly. Droves upon droves of people received the wealth of *īmān* through him.

Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh* is the founder and initiator of the Chishtī *silsilah* in India. I take the honour of quoting Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* wherein he provides an introduction to the Chishtī *silsilah*.

The builder of Islamic India

The discovery of India by the Islamic world was no less a significant event than the discovery of the "new world". Although the courageous soldiers of Islam had already started arriving here from the first century of the *hijrah*, and Muhammad ibn Qāsim Thaqafī had subjugated the area from Sindh to Multān in 93 A.H. through his sword and excellent character, and personalities of Islam had established centres and small *khānqāhs* which were like islands [of *tauhīd* in the ocean of idol-worship] – the real conquest of Islam was undertaken by Sultān Muhammad Ghaznawī (died 421 A.H.), and the honour of establishing an independent Islamic Sultanate went to Sultān Shihāb ad-Dīn Muhammad Ghaurī (died 602 A.H.). Its final spiritual conquest was destined for Hadrat Khwājah Shaykh al-Islam Muʿīn ad-Dīn Chishtī *rahimahullāh* (died 627 A.H.).

The four well-known spiritual chains (*salāsil*, plural of *silsilah*) of Islam – Qādirīyyah, Chishtīyyah, Naqshbandīyyah and Sahrawardīyyah – had already come into existence before the conquest of India. They had been progressing and advancing since quite some time. The blessings and teachings of each one continued reaching India from time to time. They all have a share in the building and formation of India. May Allāh *taʿālā* reward them for their efforts.

However, divine wisdom chose the Chishtīyyah *silsilah* for the spiritual conquest of India and the planting of the seed of Islam in this region – a seed through whose shade and fruits the world was to benefit. "Your Lord creates whatever He wills, and He selects it."

Leaving aside these divine mysteries which our defective minds cannot fathom, the Chishtīyyah also had a right of neighbourhood over this region. This *silsilah* was spreading rapidly in neighbouring Iran. Based on its heart-rending temperament and bond of intense love – both of which are the assets of this *silsilah* – it was easy for it to win over the heart of India, to enslave it to its love, and to make it a prey to the love of Allāh *taʿālā*. Love and pain are in the core of this land since ancient times.[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 22.

The first contact of the Chishtīyyah with India

In short, based on reasons known and unknown to us, divine will selected this *silsilah* for introducing Islam to India, and for spreading it in this region. Divine will directed the Chishtīs to move towards India. The first Chishtī shaykh who resolved to go to India was Khwājah Abū Muhammad Chishtī whose *duʿās* and blessed self were the backbones to the victories of Sultān Mahmūd Ghaznawī. Maulānā Jāmī writes in *Nafahātul Uns*:

"At the time when Sultān Mahmūd was gone to do battle in Saumnāt, Khwājah Abū Muhammad received an unseen directive to go and help him. At the age of seventy, he proceeded with a few other Sufis, and on reaching there, personally took part in the jihād."[1]

Khwājah Sāhib's character

Love for Rasūlullāh sallallāhu ʿalayhi wa sallam

Together with total engrossment in Allāh's *taʿālā* love throughout his life, he remained intoxicated in his love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He used to make mention of Rasūlullāh *sallallāhu ʿalayhi wa sallam* in his *malfūzāt* (statements) in a very loving tone. Most of the time, he would cry when he quoted a Hadīth. He says in one of his *malfūzāt*: "I feel sorry for the

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 23.

person who will be ashamed of Rasūlullāh *sallallāhu ʿalayhi wa sallam* on the day of Resurrection. Where will such a person go to?" He began crying profusely after saying this.[1]

Striving

He used to sleep very little at night. He would generally perform the *fajr salāh* with the *wudū'* of *ʿishā salāh*. He used to complete one Qur'ān during the day and one at night. During the early stages of his life, when he went to any city, he would stay over at its graveyard. But when people came to know of this, he stopped staying there. Instead, he would secretly go to some other place.[2]

Forbearance and pardon

The qualities of forbearance and pardon had reached their peak in his temperament. On one occasion, an internally depraved person came to Khwājah Sāhib with the intention of killing him. Khwājah Sāhib came to know of this through his spiritual light. When the man came near, he welcomed him with much respect, seated him near him, and said: "You may carry out the purpose for which you came here." The man became terrified, humbled himself before Khwājah Sāhib and said: "I was offered a

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[1] *Dalīl al-ʿĀrifīn,* second *majlis.*

[2] *Gulzār Abrār – Siyar al-Aqtāb*, p. 101, 123, as quoted in *Bazm Sūfiyah*, p 65.

payment and sent here to kill you." Saying this, he removed a knife from his side and placed it before him. He then fell at his feet and said: "You may punish me for it. In fact, kill me."

Khwājah Sāhib said: "It is the practice of us Sufis to do good even to the person who wrongs us. You did not even commit any evil against me." He then made *duʿā* for him. The man was very much affected, and remained in his service there and then. Through the blessings of Khwājah Sāhib, the man was able to perform hajj of the Kaʿbah twenty five times, and he also passed away in the holy land of Makkah Mukarramah.[1]

Love for his *murīds*

Hadrat Khwājah Sāhib *rahimahullāh* had extraordinary love for his *khulafā'* and *murīds*. He made this *duʿā* in the Kaʿbah: "May the adherents of the Chistīyyah *silsilah* remain until the day of Resurrection." This *silsilah* is still in existence and will remain so – *inshā Allāh*.

Generosity

Despite his poverty and ascetic life, royal bestowals used to flow in his *khānqāh*. Sufficient food used to be cooked on a daily basis which would satisfy all the poor and needy who were there.

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[1] *Siyar al-Aqtāb*, pp. 123-124.

Rights of neighbours

If anyone from his neighbourhood passed away, he would certainly join the *janāzah*. When all the people departed after the *janāzah salāh* and burial, he would remain alone at the grave side, and make *duʿā* which was prescribed for such times.

A neighbour passed away on one occasion. As was his habit, he went for the *janāzah*. Hadrat Qutb ad-Dīn *rahimahullāh* was also with. When all the people departed, Khwājah Sāhib sat at the grave side. Hadrat Qutb ad-Dīn relates: "I saw the colour of his face changing suddenly, and it immediately returned to its original colour. He said *al-hamdulillāh* (all praise to Allāh) and stood up. When I asked him the reason for his face changing colour, he said: 'The angels of punishment had descended into the grave. This was followed by the descent of Allāh's mercy.'"[1]

He himself remained fearful of the punishment of the grave. When mention was made of the grave, he would be overcome by crying, and would occasionally scream out crying.[2]

Clothing and food

Khwājah Sāhib had two sets of green garments. If they ever got torn, he would patch them with

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[1] *Rāhat al-Qulūb*.

[2] Refer to *Dalīl al-ʿĀrifīn*, *majlis* four for more details.

whatever colour fabric he could find. He used to eat very little. In the early stages of his spiritual exercises, he used to fast for seven consecutive days, and open his fast with just five *mithqāls*[1] of cake. The author of *Siyar al-Aqṯāb* says that he used to fast all the time. When he used to go on a journey, he would carry his bow and arrow, salt holder and flint [for starting fires]. He would open his fast with kebabs which he made from the animal he hunted.

Khwājah Sāhib's teachings

Salāh

He says with regard to salāh: "Salāh is the pillar of *Dīn*. If the pillar is in place, the house will remain in place. If the pillar falls, the house will collapse. The one who disregards salāh is destroying his *Dīn* and Islam."

The story of a pious elder

While stressing the importance of salāh, he said: I passed by a town near Shām (Syria). Outside the town was a cave in which a *buzurg* (pious elder) lived. His fear of Allāh *taʿālā* was of such a level that it left no flesh on his body – he was just bones. He was seated on a *musallā* (prayer mat). I proceeded respectfully and sat down near him. He asked: "Where have you come from?" I replied: "From Baghdad." He said: "It is good that you

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[1] One *mithqāl* is equal to about 4.374 grams.

came, but it would be more appropriate for you to remain in the service of Sufis so that you may imbibe the temperament of Sufis. I have spent several years in this cave. I have cut myself off from the whole world and have hidden in this cave. There is one thing which I really fear, and which causes me to cry by day and night." I asked: "Hadrat, what is that?" He replied: "Salāh. Whenever I perform my salāh, I experience the fear of probably having missed out a certain prerequisite. If such were the case, my entire effort would have gone to waste, and the salāh will become a cause of Allāh's wrath."[1]

Salāh is referred to as the *miʿrāj* (ascension) of the believer. So when a person performs salāh he must perform it as if he is witnessing the divine light.

Note: May Allāh *taʿālā* enable us to perform salāh in this way.

Fasting and hajj

Khwājah Sāhib considered fasting and hajj to be very important. He himself used to fast all the time. He visited the Kaʿbah on numerous occasions.

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[1] *Dalīl al-ʿĀrifīn.*

Respect for the Qur'ān

He spoke of the many merits of reading the Qur'ān and says that it is a major act of worship. He also stressed respect for the Qur'ān. He says in this regard: After Sultān Mahmūd Ghaznawī passed away, I saw him in a dream. I asked: "How did Allāh *taʿālā* treat you?" He replied: "One night, I was a guest in a certain town. A page of the Qur'ān was left on a shelf. So I thought to myself, a page of the Qur'ān is left here, I should not be sleeping in this room. The thought crossed my mind to place this page somewhere else, while I will sleep here. Then I thought to myself, this is most disrespectful – for my own comfort I must move the page from its place!? I did not move the page from there, and remained awake the entire night. Allāh *taʿālā* pardoned me for the respect which I gave to the Qur'ān.[1]

Note: May Allāh *taʿālā* inspire us to show respect to the Qur'ān so that it may come to our rescue. Unfortunately, there is much neglect in this regard. May Allāh *taʿālā* protect us.

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[1] *Dalā'il al-ʿĀrifīn, majlis* five, p. 22. This is about a dream to which present day historians will give no importance in their research. However, the manner in which the *Auliyā* looked up to Mahmūd Ghaznawī can be gauged from this incident. This story will also be found in *Fawā'id al-Fu'ād*, p. 167. (*Bazm Sūfiyah*, p. 77)

The worship of the people of *sulūk*

In addition to the normal acts of worship, Khwājah Sāhib lists five others for the people of *sulūk*: (1) serving one's parents, (2) reading the Qur'ān, (3) respect and love for the *ʿulamā'* and *mashā'ikh*, (4) visit to the Kaʿbah, (5) serving one's shaykh.[1]

Note: These acts are not only for the people of *sulūk* but for all Muslims. This shows that Islam and *sulūk* are not two separate entities. They are one, only the name is different.

Sins in the path of *sulūk*

Khwājah Sāhib says: There are four major sins in the path of *sulūk*: (1) to laugh in a graveyard, (2) to eat and drink in a graveyard, because this is a place of admonition, (3) to commit robbery and murder, (4) not to tremble when taking Allāh's name. It is essential for a *sālik* to abstain from these sins.

An *ʿārif*

The spiritual excellences of an *ʿārif* can be gauged from the following statements of Khwājah Sāhib *rahimahullāh*.

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[1] *Dalīl al-ʿĀrifīn*, Mujtabā'ī edition, pp. 21, 24.

An *ʿārif* is aware of all the underlying mysteries of knowledge. He expounds the essence of divine mysteries and the subtleties of divine light.[1]

An *ʿārif* is immersed in the intense love for Allāh *taʿālā*. He is totally engrossed and absorbed in His absolute power under all conditions – whether he is sitting or standing, awake or asleep.

When an *ʿārif* is overcome by *ḫāl* (ecstasy), he becomes so immersed in it that even if thousands of angels were to address him, he does not turn his attention to them.

An *ʿārif* is always smiling. His gaze falls on the close servants of Allāh *taʿālā* in the *ʿālam-e-malakūt* (in the sublime world of angels), and when he looks at the movements and moments of inactivity, he smiles.

An *ʿārif* will bring all the matters of his heart out into the open. The excellence of an *ʿārif* is when he "burns" himself for the sake of his friend.[2]

The merit of an *ʿārif* lies in remaining silent, and being sorrowful.

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[1] *Dalīl al-ʿĀrifīn*, p. 5 (*Bazm Ṣūfiyah*, p. 78).

[2] *Dalīl al-ʿĀrifīn*, p. 6.

An *ʿārif* is an enemy of the world and a friend of Allāh *taʿālā*. He knows nothing about the noise and clamour of the world.[1]

Three things are most beloved in the world: (1) an *ʿālim's* speech which he expresses with his knowledge, (2) the one who has no greed, (3) an *ʿārif* who always speaks highly of his friend.[2]

When an *ʿārif* sees the grandeur of Allāh's oneness and divinity, he becomes blind so that he does not have to look at anyone else.

An *ʿārif's ītthār* (giving preference to others) is his independence.

A special feature of an *ʿārif* is his sincerity.

An *ʿārif* is complete in Allāh's love. When he speaks to his friend [Allāh], there is only him and Allāh.

The *tawakkul* (reliance) of an *ʿārif* lies in turning towards none except Allāh *taʿālā*. Genuine *tawakkul* is when people cause pain and grief to an *ʿārif,* he neither complains about it nor does he mention it to anyone.

An *ʿārif* is one who does not think of the night when he gets up in the morning.

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[1] Ibid, p. 47.

[2] Ibid, p. 47.

The love of an *ʿārif* entails his having no inclination towards anything except the remembrance of Allāh *taʿālā*.

An *ʿārif* is like a sun. The entire world is illuminated by it. Nothing of the world is deprived of its light.

Three pillars are essential for an *ʿārif*: (1) fear, (2) respect, (3) modesty. Fear entails being ashamed for one's sins. Respect entails obedience. Modesty entails not looking at anyone except Allāh *taʿālā*.[1]

Note: These are different levels and stages of *maʿrifat*. When a *sālik* traverses the path of *sulūk*, Allāh *taʿālā* bestows him with knowledge and sciences of this nature. Therefore, a non-*ʿārif* should not refute these. Rather, he must affirm the knowledge and sciences of the people of *maʿrifat*. If he does not have these branches of knowledge himself, he should at least affirm them. He will benefit in this way.

Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* would constantly quote the words of Imām Ghazzālī *rahimahullāh* on the types of sciences of the Hereafter.

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[1] *Siyar al-Aqtāb*, p. 139 (*Bazm Sūfiyah*, p. 81).

القسم الأول علم المكاشفة، وهو علم الباطن وذلك غاية للعلوم، فقد قال بعض العارفين من لم يكن له نصيب من هذا العلم أخاف عليه سوء الخاتمة، وأدنى نصيب منه التصديق به وتسليمه لأهله.

The first category is ʿilm al-mukāshafah. It refers to internal [spiritual] knowledge. It is the peak of all sciences. An ʿārif said: "I fear an evil death for the one who does not have a share of internal knowledge. The minimum share of it is to affirm this science, and accept those who have it.

Statements

Hadrat Bakhtiyār Kākī *rahimahullāh* has collated his sayings in *Dalīl al-ʿĀrifīn.* He writes:

1. I personally heard Khwājah ʿUthmān Hārūnī *rahimahullāh* saying: "There are such *auliyā'* of Allāh *taʿālā* that if He were to conceal Himself from them for a single moment, they will be reduced to nothing."

2. He said: I heard Khwājah ʿUthmān Hārūnī *rahimahullāh* saying: "If a person has three qualities, you can conclude that Allāh *taʿālā* has befriended him: (1) generosity like the oceans, (2) affection like the sun, (3) humility and submission like the earth."

3. Listen attentively to the noise made by flowing rivers. They make so much of noise as they are flowing. But no sooner they reach the ocean, they become absolutely silent.

4. The companionship of good people is better than good itself. The companionship of evil people is worse than evil itself.

5. The *ʿārifīn* enjoy a very lofty position. Once they reach this position, they look at the entire world and whatever it contains between their two fingers.

6. No sin of your will be as harmful as dishonouring a Muslim.

7. Wretchedness is when a person continues sinning and still hopes to be accepted in Allāh's court.

8. Anyone who acquires a bounty does so on account of generosity.

9. A Sufi is one who never allows a person who comes to him for the fulfilment of a need to go empty-handed.

10. For Sufis to sit in the company of Sufis is a most beloved thing of this world. And for Sufis to remain aloof from them is the worst of things because this separation will most certainly be on account of some reason.

Note: The reason could be malice, dislike, jealousy, fanaticism or partisanship. Obviously, these are most despicable qualities. We seek refuge in Allāh *taʿālā*.

11. A real *mutawakkil* (one who places his trust and reliance on Allāh *taʿālā*) is one who experiences harm and pain at the hands of people, but he does not complain about it. In fact, he does not even mention it to anyone.

12. The greatest *ʿārif* is the one who is most lost in his quest for Allāh *taʿālā*.

13. The sign of an *ʿārif* is that he loves death, does away with comfort and luxury, and has affinity with the remembrance of Allāh *taʿālā*.

14. The best time is when the heart is pure of whisperings.

15. An *ʿārif* is like a sun which is visible to the entire world, and through whose light the entire world is illuminated.

Note: This shows that the people of *maʿrifat* should not only be valued by people, but appreciation should be shown to them, and they should not be scorned. O Allāh protect us.

16. People can gain proximity to Allāh *taʿālā* when they obey Him totally in salāh. This is because salāh is the *miʿrāj* (ascension) of a believer.[1]

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[1] *Akhbār al-Akhyār.*

Note: Performing one's salāh in accordance with the Sunnah – this is the meaning of establishing salāh. Rasūlullāh *sallallāhu ʿalayhi wa sallam* emphasised this as follows:

صلوا كما رأيتموني أصلي

Perform salāh as you see me performing it. (Bukhārī)

Thus, the salāh which will take one close to Allāh *taʿālā* can only be the one which is performed with humility, submission and emulation of the Sunnah. Such a salāh is worthy of being the *miʿrāj* of a believer.

Demise

Khwājah Sāhib *rahimahullāh* remained occupied in guiding, directing, propagating Islam, training and tutoring Muslims and people of the heart, and remaining engrossed in the remembrance of Allāh *taʿālā* for about half a century. He passed away at the age of 90 in 627 A.H. at a time when the seed which he had planted in India had taken root, and his deputy and representative (Khwājah Qutb ad-Dīn Bakhtiyār Kākī *rahimahullāh*) in the capital, Delhi, was fully occupied in guiding and steering the people. Furthermore, an ardent follower of his, Sultān Shams ad-Dīn Altamish was busy expanding and entrenching the Islamic government, and establishing justice and well-being. The book, *Akhbār al-Akhyār*, states that he

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passed away on 6 Rajab 633 A.H. May Allāh *taʿālā* shower His mercy on him.

Hadrat Khwājah Qutb ad-Dīn Bakhtiyār Kākī Aushī *rahimahullāh*

Name and lineage

His name is Bakhtiyār, his title is Qutb ad-Dīn, and is commonly referred to as Khwājah Kākī. His father's name is Sayyid Mūsā. He is a Husaynī by lineage – his lineage goes up to Hadrat Husayn *radiyallāhu ʿanhu*.

Birth

He was born in 505 A.H. in Aush.[1]

He was the most senior *khalīfah* of Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh*, one of the leading *auliyā*, and a high-ranking Sufi. He was a very accepted servant of Allāh *taʿālā*. He distinguished himself in discarding the world and living in poverty. He was completely immersed in the remembrance of Allāh *taʿālā*.

Early education and training

He was one and half years old when his father passed away. His mother took the full responsibility for his education and training. *Khayr al-Majālis* states:

> Hadrat Khwājah was an infant when his father passed away. He said to his

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[1] Aush is in Transoxiana to the south-east of Farghānah.

mother: "I want to learn the Qur'ān; send me to a teacher." His mother obtained a *takhtī* (a small board to write on) and sweetmeats, and sent him with her maid to a *hāfiz* who lived in the neighbourhood. On the way, he met an old man. Hadrat Khwājah Qutb ad-Dīn offered *salām* to him. He asked: "Child, where are you going?" He replied: "I am going to learn the Qur'ān. My mother sent me to the musjid." The old man said: "Do not go to that musjid. Come with me to where I am going, and you can learn the Qur'ān there." Khwājah Sāhib said: "Very well." And he followed the old man. The two came to a musjid. Abū Hafs was seated with a few children studying under him. When Abū Hafs saw the old man, he stood up respectfully before him, and fell at his feet. The old man said: "I brought this child to you. Work hard with him and teach him the Qur'ān." Abū Hafs accepted the responsibility and seated him next to him. When the old man departed, Abū Hafs asked him: "Do you know who the old man was?... He was Khwājah Khidar."[1]

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[1] *Bazm Sūfiyah*, p. 86.

Siyar al-ʿĀrifīn states that through the blessings of the companionship of Maulānā Abū Hafs *rahimahullāh*, Khwājah Sāhib *rahimahullāh* acquired many external and internal excellences, and also studied *sulūk* under him to the extent that he was not unmindful of spiritual exercises and striving for a single moment.

Bayʿah

Khwājah Sāhib left Aush and went to Baghdad. On reaching here, he pledged *bayʿah* to Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh* in the musjid of Abul Layth Samarqandī.[1] The following personalities were present at the time of his *bayʿah*: Shaykh Shihāb ad-Dīn Suhrawardī *rahimahullāh*, Shaykh Ahmad Kirmānī *rahimahullāh*, Shaykh Burhān ad-Dīn Chishtī *rahimahullāh*, and Shaykh Muhammad Safāhānī *rahimahullāh*.

Khwājah Sāhib was twenty years old at the time.[2] Another narration says that he was eighteen years old.[3]

Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh* conferred *khilāfat* on him, gave him his *khirqah* (a length of fabric as a sign of *khilāfat*), and said: "You may go now. I hand you

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[1] *Siyar al-Auliyā'*, p. 48.

[2] *Siyar al-ʿĀrifīn*, p. 18, and *Tārīkh Farishta*, vol. 2, p. 378.

[3] *Ā'īn Akbarī*, vol. 3, p. 169 (*Bazm Sūfiyah*, p. 86).

over to Allāh. May Allāh convey you to your destination."

He then said: "There are four things which are the essences of the *nafs*: (1) to experience affluence in being a fakir, (2) to experience satiation in hunger, (3) to find happiness in grief, (4) to treat a foe as a friend."

He added: "No matter where you go, do not cause pain to anyone. No matter where you live, live like a man."[1]

Note: Glory to Allāh! These are excellent words of advice which are applicable to all Muslims, especially to those who are aligned to this *silsilah*. May Allāh *taʿālā* inspire us to practise. Āmīn.

His blessed arrival in Delhi

He came to India and, as per his shaykh's instruction, settled down in Delhi which was the capital of a new and vast Islamic Sultanate. India had become the refuge and sanctuary for the *ʿulamā'*, *mashā'ikh* and other notables because of the respect and value which was accorded to them by the Muslim kings, and because of the attacks of the Tartars [in the other Islamic lands]. The jewels of the Islamic world had emigrated to this city.

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[1] *Akhbār al-Akhyār*, p. 61.

Sulṯān Shams ad-Dīn Altamish gave him a grand welcome, but he did not approve of any contact with his court. He did not accept any offering from the Sulṯān. He first settled down in Kīlūkhrī, and then near the musjid of Malik ʿIzz ad-Dīn where he lived a life of asceticism and abstention.[1]

The Sulṯān held him in high regard and would continually present himself before him. His respect for Khwājah Ṣāḥib increased by the day. The residents of the city turned to him in such large numbers that Shaykh al-Islam Shaykh Najm ad-Dīn Ṣughrā experienced grief and lamentation. When Ḥaḏrat Khwājah Muʿīn ad-Dīn *raḥimahullāh* came to Delhi to meet his *khalīfah*, Shaykh Najm ad-Dīn – who was his old friend – went to him and complained. Ḥaḏrat Khwājah Ṣāḥib called for his righteous *murīd* and said:

"O Bābā Bakhtiyār! You have become popular so quickly that servants of Allāh are complaining about you!? Leave this place and come with me to Ajmer. You can live there. I will stand with all humility before you."[2]

The Shaykh said something which is normally reserved for a very high ranking shaykh who has reached a high level of sincerity and devotion [to

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 32.

[2] *Siyar al-Auliyā'*, p. 54.

Allāh *taʿālā*]. True men of this path and those who have reached close proximity to Allāh *taʿālā* consider the complaint of the most insignificant person to be a sin. What, then, could be said of the complaint of Shaykh al-Islam? Moreover, he did not want disputes and ill-feelings in the centre of Islam. And there was a danger of these in the present incident. He [Khwājah Muʿīn ad-Dīn *rahimahullāh*] very subtly drew attention to the fact that if the seniors of this place do not know your rank and position, I am most certainly aware of it. Here there is no distinction between the attendant (*khādim*) and the one who is attended to (*makhdūm*), and between the shaykh and the *murīd*. Whereas there [in Ajmer], you will be treated as a *makhdūm*, and I will be your *khādim*...Khwājah Qutb ad-Dīn *rahimahullāh* gave the exact reply which a righteous and obedient *murīd* out to give. He said:

"O my *makhdūm*! I am not even worthy of standing before you, how can I sit before you?!"[1]

The shaykh ordered him to come to Ajmer, and the genuine *murīd* got ready without any hesitation or complaint. But when they stepped out of the city, the Shaykh realized that this acceptance in the sight of people and their love for him was from Allāh *taʿālā*. It is not influenced by a self-ego. Moreover, his righteous *murīd* has

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 33.

caused the whole of Delhi to be enamoured by him.

When Khwājah Quṯb ad-Dīn joined his shaykh to go to Ajmer, and the people of Delhi came to know about it, it caused an uproar throughout the city. The inhabitants together with Sulṯān Shams ad-Dīn came out of the city, and followed him. Wherever Khwājah Quṯb ad-Dīn placed his foot, they would consider the spot to be blessed and scoop the soil from there. The people were restless and very grieved.

Since it was not permissible to injure the hearts of thousands of people merely to please one heart, and merely to see to one partial reason, the shaykh cancelled his decision of taking his *murīd* to Ajmer, and said:

"Bābā Bakhtiyār! You remain here, because your leaving is affecting such a large number of people. I do not consider it permissible to break and burn so many hearts. You may go, I leave this city in your sanctuary."

Sulṯān Shams ad-Dīn – whose capital was being deprived of this bounty – thanked the shaykh. Khwājah Quṯb ad-Dīn returned to Delhi, while Khwājah Muʿīn ad-Dīn returned to Ajmer.[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 34.

Achievements in the field of reformation

On returning to Delhi, Khwājah Quṯb ad-Dīn sat on his pauper's straw-mat and became fully occupied in the task of guiding and instructing people. He did not maintain any formal relationship with the government. He made this the principle of not just his own life but of the *silsilah*: One must carry out his responsibilities with poverty and independence, while remaining far from the royal court. However, despite his aloofness and independence, the masses, the elite, the kings and the ignoble – all rallied around him.

"All the notables and dignitaries of the world were requesting his *duʿās* and aligning themselves to him."[1]

Sulṯān Shams ad-Dīn would present himself twice a week, and express his devotion to him and confidence in him.[2] Delhi was not only the capital of India, but had become the new power of the Islamic world, and the new centre of propagation and revival of Islam. The most distinguished *ʿulamā'* and scholars of the Islamic world, leaders, nobility, *mashā'ikh*, Sufis, and the greatest minds of the Islamic world had assembled here. To proliferate the Ṯarīqah, tutor the hearts, and steer the new vibrant Islamic Sultanate without soiling

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[1] *Akhbār al-Akhyār*, p. 25.

[2] *Tārīkh Farishta*, p. 19.

one's life of poverty and independence was a very delicate and difficult task. It needed firmness like a mountain and swiftness like the wind, but in a manner which does break glass.

Khwājah Sāhib *rahimahullāh* fulfilled this delicate and difficult task with great success and in an excellent manner. He was not given a long time for it. He did not live for more than 4-5 years after the demise of his shaykh.[1] Not only was the foundation of the Chishtīyyah *silsilah* firmly established in India through him, rather, the lofty objectives with which Hadrat Khwājah Muʿīn ad-Dīn *rahimahullāh* had come to India were safeguarded for centuries.

He was only fifty years old, or slightly more, when the fire of love – which he had controlled with patience and fortitude, and which he had kept subdued through his guiding and training Allāh's creation – raged forth and it was overpowered by divine absorption.[2]

Character

It is said that during his initial stages, Khwājah Qutb ad-Dīn *rahimahullāh* used to sleep for a short period of time when he was overtaken by sleep. But towards the latter part of his life, even this short period was changed to wakefulness.

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[1] *Fawā'id as-Sālikīn*, p. 29.

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 34.

It is said that he used to read 3 000 times *durūd sharīf* every night before he went to sleep. He got married during this period and could not read it for three days. A person by the name of Ra'īs saw Rasūlullāh *sallallāhu 'alayhi wa sallam* in a dream. He was saying: "After conveying my *salām* to Bakhtiyār Kākī, inform him that for the last three nights I did not receive the gift which he used to send me every night."[1]

Poverty

Despite the affinity and high regard which the Sultān had for him, Khwājah Qutb ad-Dīn's house always experienced poverty. When they had to suffer hunger for several days on end, his honourable wife would take something on loan from the wife of the grocer who lived next door, and prepare a meal with it. Once she had the means, she would repay the loan.[2]

The name "Kākī"

One day the grocer's wife said to her in sarcasm: "If I do not loan you, your children will die from hunger." When Khwājah Sāhib came to know of it, he prohibited his wife from borrowing from her, and said: "You must say *Bismillāhir Rahmānir Rahīm* and take out whatever amount of *kāk*[3] you

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[1] *Akhbār al-Akhyār*, p. 61.

[2] *Bazm Sūfiyah*, p. 98.

[3] The word *kāk* in the Afghani language refers to bread.

need from the shelf in the room. You may then feed the children."

So this is what she began doing whenever she needed food. This is how he became well-known as Bakhtiyār Kākī.[1]

His shaykh had instructed him not to borrow more than 500 dirhams. Later on, he would abstain from borrowing this much also. He would not keep such an amount of money whereby zakāh becomes obligatory.[2]

Generosity

Despite his poverty, he was extremely generous and would immediately distribute whatever there was in his alms-house. If there was nothing to distribute, he would instruct the worker in his *khānqāh* to distribute water among the people so that no day passes in which something or the other is not given.[3]

Independence

His level of independence can be gauged from the following incident:

Ikhtiyār ad-Dīn Aybak, a royal guard, came to pay his respects to him, and offered him many

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[1] *Siyar al-Auliyā'*, p. 48; *Siyar al-'Ārifīn*, pp. 24-25.

[2] *Siyar al-'Ārifīn*, p. 123 (*Bazm Sūfiyah*, p. 99).

[3] *Rāhat al-Qulūb*, Qāsimī Printers, Meerut.

villages which he could take possession of. Quṯb Ṣāḥib *raḥimahullāh* summoned him forward, turned over a corner of his *muṣallah* (prayer mat), and asked him to look at what was there. Ikhtiyār ad-Dīn saw – with his own eyes – copiously flowing rivers of Allāh's *taʿālā* treasures. He then addressed Ikhtiyār ad-Dīn saying: "What will a person who has so many flowing rivers of treasures do with a few small villages? You may leave. And do not insult the Sufis in future [by offering them the fleeting effects of this world]."[1]

Another narration goes as follows: Sulṯān Shams ad-Dīn Altamish sent many gold and silver coins with someone. When Ḥaḏrat saw them, he said to the man: "Go and return them to the Sulṯān, and say to him that I had considered him to be my friend, but he turned out to be my enemy. Instead of giving this wealth to the friends of Allāh *taʿālā*, he must give it to His enemies."[2]

On one occasion, Sulṯān Altamish's minister came to him with title deeds for a few villages, and requested him to accept them. Khwājah Ṣāḥib *raḥimahullāh* said: "Had any of our *khwājahs* accepted such an offer, I would have accepted it from you. If I were to accept it now,

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[1] *Siyar al-Auliyā'*, p. 153; *Fawā'id as-Sālikīn*, p. 15 (*Bazm Ṣūfiyah*, p. 99).

[2] *Rauḏatul Aqṯāb*, p. 26.

with what face will I be able to meet my fellow *khwājahs* on the day of Resurrection?"[1]

Spiritual exercises and striving

Hadrat Khwājah Sāhib *rahimahullāh* bore many hardships in the path of worship and spiritual exercises. He used to sleep a little in his early days, but later on gave up sleeping altogether. He used to say: "If I do fall asleep, I feel discomforted." He did not have a peaceful sleep for twenty years.

He would be so immersed in the remembrance of Allāh *taʿālā* that if anyone were to come to meet him, he will become conscious of the person's presence after a very long time. He used to remain in continuous meditation. He would open his eyes at the time of salāh, perform *ghusl* (bath), make a fresh *wudū'*, and then perform his salāh. He memorized the Qur'ān in the latter part of his life, and he used to make two completions daily.[2]

When he used to read the Qur'ān, he would strike his chest at every verse which he read, and fall unconscious. One day, he fell unconscious 1 000 times. But when he read the verse wherein looking at Allāh *taʿālā* is mentioned, he smiled.

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[1] *Fawā'id as-Sālikīn*, *majlis* five.

[2] *Siyar al-Auliyā'*, p. 49; *Siyar al-ʿĀrifīn*, p. 34 (*Bazm Sūfiyah*, p. 101).

He then lost himself in thought, and remained in this condition for one day and night.[1]

With a heavy heart and shut lips, he would close the door of his room and remain immersed in crying before Allāh *taʿālā*. When a crowd of people assembled to meet him, he would come out of his room with a deep sigh, and instruct his attendant to distribute water to everyone. He would address them while they were drinking the water, then give leave to them, return to his room, and occupy himself in Allāh's remembrance.[2]

He went into *iʿtikāf* (seclusion) in the Jāmiʿ Musjid of Delhi with Hadrat Qādī Hamīd ad-Dīn and Maulānā Badr ad-Dīn Ghaznawī. He used to complete two Qur'ān's during the day and night. One night he made preparations to perform just two *rakʿats* of salāh. After the *ʿishā salāh*, Hadrat Qādī Hamīd ad-Dīn became the imām, while Khwājah Sāhib and Maulānā Badr ad-Dīn Ghaznawī stood behind as *muqtadīs* (followers). Hadrat Qādī Hamīd ad-Dīn read the entire Qur'ān and four *pārās* in the first *rakʿat*, and completed the Qur'ān in the second *rakʿat*. He then made *duʿā*: "O Allāh! We could not worship You as we ought to. However, pardon us through Your mercy."

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[1] *Asrār al-Auliyā', Malfūzāt Bābā Ganj Shakkar*, p. 31.

[2] *Jawāmiʿ al-Kalim.*

Note: Glory to Allāh! Look at their level of worship and self-effacement. They did not look at their abundant worship in the least. This quality is certainly worthy of emulation.

Love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*

Like his spiritual mentor, he was immersed in love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*. We mentioned previously that he used to read *durūd sharīf* 3 000 times every night and send it as a gift to Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He would constantly quote Ahādīth in his assemblies.

He related in one of his assemblies: "I could not memorize the Qur'ān in the beginning. I was honoured with a visit from Rasūlullāh *sallallāhu ʿalayhi wa sallam* in my dream. I fell to his feet and began crying. And I said: 'I want to memorize the Qur'ān.' Rasūlullāh *sallallāhu ʿalayhi wa sallam* felt sorry for me, and said to me with much affection: 'Raise your head.' I raised my head. He said: 'You must read Sūrah Yūsuf repeatedly, and you will be able to memorize the Qur'ān.' When I woke up, I commenced reading Sūrah Yūsuf regularly. I eventually memorized the whole Qur'ān."[1]

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[1] *Fawā'id as-Sālikīn*, p. 4.

Note: This shows that recitation of Sūrah Yūsuf makes memorization of the Qur'ān easy. We ought to practise on this and encourage others.

Statements

The *sālik* and his love for Allāh *taʿālā*

1. A *sālik* must remained immersed in Allāh's love all the time. He must be so intoxicated by His love that even if the heavens and the earth were to enter his heart, he must not perceive it. If a *sālik* complains about the hardship which he has to endure in the path of *sulūk*, he cannot claim love for Allāh *taʿālā*. Rather, he is liar and a fraud. True friendship means considering every discomfort from the friend to be an unexpected bounty, and the person thinks to himself: "At least my friend thought of me in this way." The day any calamity befell Rābiʿah Basrīyyah *rahimahallāh*, she would be overjoyed. And the day no calamity befell her, she would remain sad and dejected, because now, her friend [Allāh] has not thought of her.

Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh* also used to say: Claims of love should only be made by the person who is patient over the pain caused by his friend. This is because a friend's calamity is for his friend. The day a calamity does not descend, he must conclude that this bounty has been taken away

from him. In the path of *sulūk*, a calamity from the friend is considered to be a bounty.[1]

Note: Hadrat Maulānā Muhammad Ahmad Sāhib *rahimahullāh* says a poem in this regard: "Any calamity which comes from a friend is certainly not a calamity. It is kindness and affection."

2. Hadrat Qutb ad-Dīn placed great emphasis on concealing one's secret relationship with Allāh *taʿālā*. He says: One's courage must be vast in the path of *sulūk* so that secrets are concealed, and not permitted to be exposed. This is because a person who is *kāmil* (on the level of perfection in his friendship with Allāh *taʿālā*) will not expose the secrets of his friend [Allāh *taʿālā*].

Khwājah Sāhib relates that he remained in the company of his shaykh [Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh*] for some time, but the latter never allowed any of his secrets with Allāh *taʿālā* to come into the open. Khwājah Sāhib did not consider Mansūr to be a true *ʿārif* because he exposed his friend's secret. Hadrat Junayd Baghdādī *rahimahullāh* would experience severe states of intoxication [in Allāh's love], but he would only say: "Most sorrowful is the position of the lover who claims friendship, but when he comes to know anything of the unseen, he immediately relates it to others."

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[1] *Bazm Sūfiyah*, p. 106.

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Adherence to the Sharīʿah

Hadrat Qutb Sāhib *rahimahullāh* stressed that strict adherence to the Sharīʿah is essential for the *sālik*. No matter in what state of consciousness a *sālik* is, not a single action of his must be against the Sharīʿah. When he used to fall unconscious in his state of intoxication [in Allāh's love], he would regain consciousness at the time of salāh, perform it, and become unconscious once again.

He said on one occasion: The Prophets *ʿalayhimus salām* are *maʿsūm* (divinely protected from sin), while the *Auliyā'* are *mahfūz* (protected). This is why they do not commit any act against the Sharīʿah even when they are in a state of unconsciousness.[1]

Demise

He passed away on 14 Rabīʿ al-Awwal 633 A.H. Before he could pass away, he made a bequest that his *janāzah salāh* must be performed by a person who fulfils the following three conditions:

(1) He never committed adultery.

(2) He never missed the Sunnah of the *ʿasr salāh* (the four *rakʿats* before the *fard* of *ʿasr salāh*).

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[1] *Bazm Sūfiyah*, p. 107.

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(3) He always performed salāh with congregation with *takbīr-e-ūlā* (the first *takbīr* marking the commencement of salāh).

These conditions were only fulfilled by Sultān Altamish. Thus, he had the honour of leading the people in the *janāzah salāh.*[1]

Note: Glory to Allāh! Such noble qualities in a ruler is a lesson and admonition for us, and also congratulations to him. This is the favour of Allāh *taʿālā* which He bestows on whomever He wills.

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[1] *Bazm Sūfiyah*, p. 103.

Sulṯān Shams ad-Dīn Altamish *raḥimahullāh*

Name and lineage

His name is Shams ad-Dīn, his title is Altamish, his father's name is Aylam Khān. He was a leader of the Turkish tribe of al-Barrī.

Early life

He surpassed his brothers both in looks and character. This is why his father liked him the most. His brothers were not happy about this situation, so they sold him to a trader. The king of the time, Quṯb ad-Dīn Aybak purchased him, included him among his dignitaries, got him married to his daughter, and appointed him as the ruler of Gwālior.

Ascendancy to the throne

After Quṯb ad-Dīn Aybak passed away, his son took over as king and remained in that position for one year. But because of his incapacities, Sulṯān Altamish was unanimously appointed to the throne in 607 A.H. He won over every one through his kindness and affection.

Appreciation of knowledge and *'ulamā'*

During his rule, there was a large group of *'ulamā'* and writers which were under his supervision. These *'ulamā'* and writers directed and steered the people through their writings. In addition to appreciating the *'ulamā'*, he used to

import great written works from overseas and fill them in the libraries.

Worship

The following incident is sufficient to demonstrate his worship:

Khwājah Bakhtiyār Kākī *rahimahullāh* made a bequest that his *janāzah salāh* must be performed by a person who fulfils the following three conditions:

(4) He never committed adultery.

(5) He never missed the Sunnah of the *ʿasr salāh* (the four *rakʿats* before the *fard* of *ʿasr salāh*).

(6) He always performed salāh with congregation with *takbīr-e-ūlā* (the first *takbīr* marking the commencement of salāh).

These conditions were only fulfilled by Sultān Altamish. Thus, he had the honour of leading the people in the *janāzah salāh*.[1]

Demise

He passed away in 634 A.H./1236 C.E. May Allāh *taʿālā* shower His mercy on him.

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[1] *Bazm Sūfiyah*, p. 103.

Sultān Nāsir ad-Dīn Mahmūd *rahimahullāh*

Name and lineage

His name is Nāsir ad-Dīn Mahmūd, and his father's name is Sultān Shams ad-Dīn Altamish.

Early life

Sultān Altamish worked quite hard in the education and upbringing of his young son. He then appointed him as a governor over Bahrā'ich during the era of 'Alā' ad-Dīn Mas'ūdī. He waged many battles with the non-Muslims, and fully inhabited and developed his region. His justice and affinity with the population became well-known, and he was able to win over the hearts of everyone within a short space of time.

Ascendancy to the throne

When the wealthy became fed up with the rule of 'Alā' ad-Dīn Mas'ūdī, they called for Nāsir ad-Dīn to Bahrā'ich and placed him in power. He was an abstinent person who would not touch the state treasures. Instead, he would earn a living by writing copies of the Qur'ān. He delegated the administration of the Sultanate to his worthy minister, Ghiyāth ad-Dīn Balban.

On studying his life, we gauge that – like his father's – it was along the lines of the *auliyā'* and righteous servants of Allāh *ta'ālā*. He said to Ghiyāth ad-Dīn: "I am putting you in full control.

Don't ever do something which will embarrass you or me on the day of Resurrection."

Practical life

Nāṯir ad-Dīn spent most of his time in worship and recitation of the Qur'ān in his room. He would don his royal robes when he went out to the general assembly. On his return, when he was in solitude, he would wear his worn out and patched clothes. He earned a living by hand-writing copies of the Qur'ān. He would sell his hand-written and signed copies for a small price. Once, a wealthy man paid more than what the Sulṯān normally accepted for his written copies. He did not approve of this, and announced that they should be sold at the normal price.

Note: Glory to Allāh! Look at his abstinence and piety. These qualities are most worthy of emulation. Inspiration is from Allāh *taʿālā* alone.

Advice to his wife

Nāṯir ad-Dīn had no domestic worker in his house. His wife said to him one day: "I have blisters in my hands because of the *rotīs* (flat round bread) which I constantly make. I need a slave woman." He replied: "It is only the subjects who have a right over the royal treasury. I have no right to take money from there and purchase a slave woman for my own comforts. You must exercise patience over worldly hardships, and Allāh *taʿālā* will recompense you for it in the Hereafter."

Note: Glory to Allāh! What a factual statement which we should always bear in mind.

Character

A poor man presented himself before the king, and said: "There is one word – فيه – which is extra in your Qur'ān. The king immediately took a pen and inkpot, and circled the word. He then sent off the poor man after fulfilling his needs. When the man departed, he erased the circle which he had made. A slave who was present there asked the reason for doing this. He said: "If I were to refute the poor man's objection, he would have left here sad and dejected, without having fulfilled his needs." He added: "It is difficult to remove filth from the heart, but easy to remove something which you have written on paper."

Note: Glory to Allāh! What words of cognition.

Purity of self

He used to address one of his associates as Muhammad. But one day, he addressed him as Tāj ad-Dīn (his name was probably Muhammad Tāj ad-Dīn). After carrying out the king's orders, he did not return to him for three days. The king summoned for him and asked him the reason for his absence. He replied: "You called me Tāj ad-Dīn instead of Muhammad, so I now have some bad feelings about this." The king took an oath and said: "I have no ill feelings towards you. I did not have *wudū'* at the time when I called you Tāj

ad-Dīn. I did not consider it appropriate to address you by the blessed name of Muhammad *sallallāhu ʿalayhi wa sallam* while I was not in a state of *wudū'*."

Note: A similar incident is also related with regard to Sultān Muhīyy ad-Dīn Aurangzeb *rahimahullāh*. *Inshā Allāh*, we will relate it under his biography.

Demise

He passed away on 11 Jumādā al-Ūlā 1265 A.H. May Allāh *taʿālā* shower His mercy on him.

Tāj al-'Urafā' Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh*

Name and lineage

His name is Shihāb ad-Dīn, his father's name is Muhammad al-Bakrī, his *kunnīyyat* is Abū Hafs 'Umar, and his lineage reaches Hadrat Abū Bakr Siddīq *radiyallāhu 'anhu.*

He was born in 539 A.H. corresponding with December 1144 C.E.[1]

Merits

He is a famous *walī*, the crown of the Sufis, the founder of the Sahrawardīyyah *silsilah*, and author of *'Awārif al-Ma'ārif*. He lived in Baghdad. In addition to lectures, reminding and guiding people; he used to act as an envoy on behalf of the caliphs and rulers. The money which he earned in this way was all distributed among the poor and needy. He was very strictly adherent to enjoining good and forbidding evil. his *khalīfah* in India was Shaykh al-Islam Bahā' ad-Dīn Zakarīyyā Multānī. The Sahrawardīyyah *silsilah* in India spread through him.[2]

His link in *tasawwuf* was through his uncle, Shaykh Abū an-Najīb Sahrawardī. He also stayed

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[1] *Nafahātul Uns*, p. 714.

[2] *A'yān al-Hujjāj*, vol. 2, pp. 80-81.

in the company of Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh*. He was blessed with the companionship of many other *mashā'ikh*. He also remained in the company of a few *abdāl*, to the extent that he even acquired the companionship of Hadrat Khidr *ʿalayhis salām*.

Shaykh ʿAbd al-Qādir *rahimahullāh* said to him:

أنت آخر المشهورين بالعراق

You are from among the last famous personalities of Iraq.

Some people asked Shaykh Saʿdī *rahimahullāh*: "What are your thoughts about Shaykh Shihāb ad-Dīn Sahrawardī?" He replied: "The similarity of the *nūr* on Shaykh Sahrawardī's forehead to that of Rasūlullāh's *sallallāhu ʿalayhi wa sallam* is something else."

He was the Shaykh ash-Shuyūkh of Baghdad in his time. The people of the Tarīqah from all over used to come to him for solutions to their problems, and he used to solve them for them.

A person wrote to him: "When I give up good deeds, it creates stupidity and foolishness in me. If I do good deeds, it creates pride and haughtiness in me. Please find me a solution for this." He wrote the following reply: "Continuing

doing good deeds, and seek Allāh's refuge from pride and haughtiness."[1]

Note: Glory to Allāh! Look at what wisdom he used to guide this person.

Acquisition of knowledge

He was a youngster when he came to Baghdad to his uncle, Hadrat Abū an-Najīb Sahrawardī *rahimahullāh*, under whose supervision he commenced studying the different sciences and branches of knowledge. He acquired proficiency in *tafsīr*, Hadīth, *fiqh* and other popular Islamic sciences. He was considered to be an erudite jurist and Hadīth scholar of his time. His scholarship in the Islamic sciences are explained in quite some detail by Imām Subkī *rahimahullāh* in *Tabaqāt ash-Shāfiʿīyyah*. In addition to listing his merits and virtues, he also quotes some of his *fatāwā*. His academic acumen can be gauged from these.

Shaykh Subkī says: "Despite this external honour and seniority, Shaykh ash-Shuyūkh used to live a life of extreme poverty. He would never accept any worldly goods and items. So much so there was not even enough money for his burial arrangements when he passed away."[2]

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[1] *Nafahātul Uns*, p. 713.

[2] *ʿAwārif al-Maʿārif*, p. 107.

Bayʿah and *khilāfah*

All biographers unanimously state that he had a special bond and connection with Sayyidunā ʿAbd al-Qādir Jīlānī *rahimahullāh*, and he would regularly go to him. However, he pledged *bayʿah* to his uncle, Shaykh Abū an-Najīb ʿAbd al-Qādir Sahrawardī *rahimahullāh* and also received *khilāfat* from him. When his shaykh passed away, he took his place of guiding and steering people. Hundreds and thousands of people benefited from him. His popularity was not confined to Iraq alone, rather, it extended to Egypt, Syria, the Hijāz, Irān, India and other lands.

From among his *khulafā'*, Shaykh Nūr ad-Dīn Mubārak Ghaznawī *rahimahullāh* proliferated the Sahrawardī *silsilah* in northern India. Shaykh Diyā' ad-Dīn Rūmī *rahimahullāh*, Shaykh Muhammad Yahyā *rahimahullāh* and Shaykh Jalāl ad-Dīn Tabrezī *rahimahullāh* were the ones who established this *silsilah* in Bengal. Shaykh Muslih ad-Dīn Shīrāzī Saʿdī also received *khilāfat* from him. Shaykh Zakarīyyā Multānī *rahimahullāh* was also responsible for spreading the Sahrawardī *silsilah* in the Indian sub-continent.[1]

Written works

He wrote several books on *tasawwuf*, *ʿilm al-kalām* (scholastic theology) and other sciences.

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[1] *ʿAwārif al-Maʿārif*, p. 107.

For example, *Jadhb al-Qulūb ilā Muwāsalah al-Mahbūb, Kashf an-Nasā'ih, Aʿlām al-Hudā, Bahjah al-Asrār, ʿAwārif al-Maʿārif* and other books.

ʿAwārif al-Maʿārif

This is his most famous and detailed book, and the most comprehensive book on the subject of *tasawwuf*.

Yāfiʿī *rahimahullāh* says with regard to him: "He used to perform hajj very often." *Shadharāt adh-Dhahab* states that he used to perform hajj very often, and would occasionally remain behind in Makkah. He went for hajj one year, and saw a very large number of people – their exact number is known to Allāh *taʿālā* alone.

He accompanied his shaykh, Shaykh Abū an-Najīb for hajj one year. He was seated with him in the Haram, and Shaykh Abū an-Najīb was experiencing a special state of proximity [with Allāh *taʿālā*], when Khidr *ʿalayhis salām* came there, remained for a short while, and departed. When the shaykh returned to full consciousness, Shaykh Shihāb ad-Dīn took the courage to ask him: "Hadrat Khidar *ʿalayhis salām* came to visit you and you did not even turn to him!?" Shaykh Abū an-Najīb's face turned red, and he said: "What do you know? If Hadrat Khidr came and went away, he can always come again. But the time which I had got with Allāh *taʿālā* just now would not come back. And I would have regretted

it for the rest of my life – until the day of Resurrection."

He just said this when Hadrat Khidr *ʿalayhis salām* returned. Shaykh Abū an-Najīb stood up, welcomed him, and remained very humble before him.[1]

Shaykh Shihāb ad-Dīn wrote his book, *ʿAwārif al-Maʿārif* while in Makkah Mukarramah. Whenever he encountered any difficulty, he would turn to Allāh *taʿālā*, cry in His court, and beg Him to cast what is right in his heart.[2]

We take the opportunity of quoting a few sayings and statements from *ʿAwārif al-Maʿārif*:

Statements

Steadfastness is the object:

Abū ʿAlī Jūzjānī *rahimahullāh* says: "O Sufi! Be one who seeks steadfastness, and not one who seeks to perform *karāmāt*. Your *nafs* desires you to perform *karāmāt*, but your Allāh wants steadfastness from you."[3]

Note: Glory to Allāh! What an excellent fact he brought into the open.

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[1] *Akhbār al-Akhyār*, p. 27.

[2] *Nafahātul Uns*, p. 713.

[3] *ʿAwārif al-Maʿārif*, p. 174.

The basis of humility

The basis of *tawāḏuʿ* (humility) is to remain balanced when you experience both disgrace and pride. In other words, pride means that man considers himself higher than his real worth. Disgrace means that man lowers himself to the extent that he tramples on the rights of his own self.[1]

Note: Thus, *tawāḏuʿ* means one must remain in-between these two conditions.

The difference between honour and pride

Honour is defined as follows: Man recognizes his self, and after recognizing the essence of his *nafs*, he honours it in a manner which does not cause him to become disgraceful and despicable in the acquisition of worldly motives and benefits.

Pride is defined as follows: Man does not know his *nafs*, and considers it higher than its real value and worth.

A person said to Ḥaḏrat Ḥasan [Baṡrī] *raḥimahullāh*: "Your *nafs* is so great!" He replied: "I am not great (*ʿazīm*), but I am certainly honourable (*ʿazīz*)." This is because honour is not an unworthy quality. However, there is a slight similarity between it and pride. Allāh *taʿālā* says:

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[1] *ʿAwārif al-Maʿārif*, p. 393.

تَسْتَكْبِرُوْنَ فِي الأَرْضِ بِغَيْرِ حَقٍّ

You vex pride in the land without any justification.

So the subtle difference between the two is that honour is with justification, while pride is without justification.

Note: Allāh *taʿālā* paves the way to honour for the Muslims. Allāh *taʿālā* says:

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهِ وَلِلْمُؤْمِنِيْنَ

Honour belongs to Allāh, His Messenger, and the believers.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* also made *duʿā* for honour:

اَللّٰهُمَّ إِنِّيْ ذَلِيْلٌ فَأَعِزَّنِيْ، وَفَقِيْرٌ فَارْزُقْنِيْ

O Allāh! I am downtrodden, so give me honour. I am poor, so give me sustenance.

The causes of salvation and destruction

Hadrat Abū Hurayrah *radiyallāhu ʿanhu* narrates that Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "There are three causes of salvation and three causes of destruction. The causes of salvation are: (1) To fear Allāh *taʿālā* in secret and in public. (2) To mete out justice whether you are pleased or angry. (3) To make do with what is

sufficient whether you are experiencing poverty or affluence. The causes of destruction are: (1) To follow one's natural miserliness. (2) To follow one's desires. (3) To be self-conceited."

Meting out justice – both in pleasure and anger – can only be done by an *ʿālim-e-rabbānī* (an *ʿālim* who is fully conscious of Allāh *taʿālā* and fearful of Him), who has control over his *nafs*, whose mind and heart directs him to be vigilant, and when he passes his decision, he has hope of a good reckoning in the court of Allāh *taʿālā*.[1]

Respect is the means for comprehending knowledge

Shaykh Yūsuf ibn al-Husayn *rahimahullāh* says: Through respect, a person acquires understanding of knowledge. One's actions are put right through knowledge. Through knowledge one acquires wisdom. Through wisdom one acquires abstinence and abstention from the world. Through abstinence one gains yearning for the Hereafter. Through desire for the Hereafter, Allāh *taʿālā* bestows the person with the rank of His close proximity.[2]

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[1] *ʿAwārif al-Maʿārif*, p. 420.

[2] *ʿAwārif al-Maʿārif*, p. 430.

Etiquette of salāh

When a person is performing salāh, his heart must not be occupied in anything else – no matter how important or insignificant it may be. The intelligent ones cast aside the world and devoted themselves to salāh. If not, the world draws the hearts towards its self. They cast it aside out of their value for *Dīn* so that they can safeguard and uphold the time when they converse with Allāh *taʿālā* (i.e. when they are in salāh), be able to yearn for proximity to Him, and remain internally obedient before the Creator of the universe.[1]

The *nafs* is a place of destruction

Since the *nafs* is a place of destruction, it is a very difficult task to be wary of it's fabrications and subtle desires. The most preferred way is to opt for the task which requires most caution, and cast aside what is doubtful in order to carry out what is not doubtful.[2]

Ten parts of peace

It is said that there are ten parts to peace. Nine parts are in remaining silent, and one part is in solitude. It is said that solitude is the basis and foundation of everything, while intermingling with

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[1] *ʿAwārif al-Maʿārif*, p. 471.

[2] *ʿAwārif al-Maʿārif*, p. 514.

people is temporary. We must therefore hold on to was is fundamental, and intermingle only to the extent of necessity. When – during the times of necessity – you have to intermingle with people, you must choose to remain silent because this is the fundamental thing, while speech is temporary.[1]

Note: In other words, even when meeting people, speak only as much as is necessary.

The essence of patience

Everything has an essence, and the essence of man is his intellect. The essence of the intellect is patience. When a person exercises patience, he is actually fighting his *nafs*, and fighting the *nafs* creates softness.[2]

Note: The subjugation and softness of the *nafs* are the causes of Allāh's pleasures.

The essence of gratitude

Everything which is decreed for a person must be considered to be a bounty of Allāh *taʿālā*, except for what damages one's Islam. Whatever Allāh

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[1] *ʿAwārif al-Maʿārif*, p. 582.

[2] *ʿAwārif al-Maʿārif*, p. 654.

taʿālā decrees for a person is a bounty in his favour.[1]

His *khalīfah*, Hadrat Shaykh Saʿdī *rahimahullāh* quotes two words of advice in his *Bustān*. They are the soul of *tasawwuf*. I quote them here:

"In the course of my journey on the Tigris River, my shaykh, Shihāb ad-Dīn, gave me two words of advice: (1) do not have good thoughts about your self, (2) do not have bad thoughts about others."

His advice to Imām Rāzī *rahimahullāh*

Hadrat Shaykh al-Islam Shihāb ad-Dīn Sahrawardī *rahimahullāh* wrote the following to Imām Fakhr ad-Dīn Rāzī *rahimahullāh*:

A person who devotes himself to spreading knowledge in these times has really been blessed with a great favour from Allāh *taʿālā*. Therefore, those who, together with being religious, are vigilant, should support such a person with their righteous *duʿās* so that Allāh *taʿālā* may make clear to him the pitfalls of knowledge through piety, and safeguard the basis of his knowledge from the influence of desires. A single drop of desire can render an entire ocean impure. When the desires of the soul (which belong to the lower ignoble world) which are firmly embedded in a person and are always with him are interpolated

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[1] *ʿAwārif al-Maʿārif*, p. 661.

with knowledge (which is of the higher world), they [desires] overpower it and causes knowledge to fall from its high position. When all the sources of knowledge are purified from desires of the soul, the knowledge continues progressing with the words of Allāh *taʿālā* whose grand status would finish the ink of the oceans but whose words will still remain. When this happens, knowledge appears with it perfect strength – and this rank belongs solely to those who are *rāsikhīn fil ʿilm* (firmly embedded in knowledge) and not those who merely follow customs. Such people are the true inheritors of the Prophets *ʿalayhis salām*. Their deeds conform with their knowledge. Their knowledge and practice constantly come one after the other until their deeds become clean and uncontaminated, pure and intricate. It then becomes secret stories and spiritual conversations. The deeds – due to their subtlety – take the form of sciences. And the sciences – due to their powerful effect and innate ability – take the form of deeds which proliferate.

As for following one's desires, it has nothing but baseness and clinging to the earth [not climbing up to the heavens]. As Allāh *taʿālā* says:

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الأَرْضِ وَاتَّبَعَ هَوَاهُ

Had We willed, We would have elevated his rank through the verses; but he clung to the earth and succumbed to his own lust.[1]

Thus, to purify the light of the intellect from the evils of whisperings, to safeguard one's self from assumptions which have created wickedness in the intellects and deceit in the defective souls – are all tasks which have to be accomplished by people of courage. When this happens, the outward souls reach up to the *mala' aʿlā* (the highest level of companionship with the angels), and traverse the fields of Allāh *taʿālā*. You should therefore abstain from falling headlong onto the trivial possessions of this world, and flee far away from the gaze of the creation and from their sweet confidence in you. These are things which cause people of small temperaments to slip and fall.

The one who seeks the highest companionship (of Allāh *taʿālā*) is the real *mutakallim* (scholastic theologian) and *muẖaddith*, and divine definitions descend on him. There are two reasons for this: (1) since it comes in the form of a tribulation, he himself is a manifestation of it, (2) he seeks to remove the tribulation (difficulties) by genuinely resorting to Allāh *taʿālā*. Moreover, he dives excessively in the sanctified territory of Allāh's proximity, he dives with his breaths into the ocean of *ʿayn al-yaqīn* (the eye of certainty), and bathes the effects of proofs and evidences through

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[1] Sūrah al-Aʿrāf, 7: 176.

instruction. In so doing, evidence is for his thoughts and not for his secrets and mysteries.

After quoting the above, the author of *Rūh al-Maʿānī*, writes:

يا لها من موعظة حكيم ونصيحة حميم، نسأل الله تعالى أن يهدينا لما أشارت إليه.

What an admonition from a wise person, and what words of advice from a sincere friend! We ask Allāh to guide us to what he said.[1]

Demise

He passed away in 633 A.H. To Allāh we belong and to Him is our return. His grave is in Baghdad. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Rūh al-Maʿānī*, vol. 9, p. 103.

[2] *Nafahātul Uns*, p. 714.

Hadrat ash-Shaykh al-Akbar Muhīyy ad-Dīn ibn al-ʻArabī *rahimahullāh*

Name and lineage

His name is Muhīyy ad-Dīn Muhammad, his father's name is ʻAlī, and his grandfather's name is al-ʻArabī. He is known as Shaykh-e-Akbar.

He was born on a Monday, 17 Ramadān al-Mubārak 560 A.H.

Merits

The *ʻulamā'*, jurists and Sufis acknowledge his high rank, accord a lot of respect to him, praise his speech, and speak highly of his lofty position. They make mention of many of his *karāmāt*.

Acknowledging each other's merits

One of his stories is related by Imām Yāfiʻī *rahimahullāh*. He had the opportunity of meeting Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh* on one occasion. They looked at each other but did not get a chance to speak. They then became separated. Someone asked Shaykh-e-Akbar about Shaykh Shihāb ad-Dīn Sahrawardī, so he said:

هو رجل مملوء من قرنه إلى قدمه من السنة

He is a man who is filled with emulation of the Sunnah from head to toe.

And when Shaykh Shihāb ad-Dīn was asked about Shaykh-e-Akbar, he said:

هو بحر الحقائق

He is an ocean of haqā'iq (truths and facts).

His affiliation in *tasawwuf* goes up to Shaykh ʿAbd al-Qādir Jīlānī *rahimahullāh* through one link.[1]

Note: I think that because of the difference in temperament and inclination between Shaykh Sahrawardī *rahimahullāh* and Shaykh-e-Akbar *rahimahullāh*, they could not meet and speak to each other, but when each one was asked about the other, he spontaneously spoke highly of him. This is a distinguishing quality of people of *maʿrifat*. Unfortunately, in today's times, even those who are in this path no longer possess this quality. We seek refuge in Allāh *taʿālā*.

Merits

The majority of the erudite *Auliyā'* acknowledge his expertise in most of the sciences. His books bear testimony to this. The high and intricate level of his books have caused some *ʿulamā'* to speak out against him. But the majority of the *mashā'ikh* confer lofty titles to him. Hadrat Abū Madyan refers to him as Sultān al-ʿĀrifīn. A

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[1] *Nafahātul Uns*, p. 800.

person's speech is a testimony and proof of what is inside him. His books are well-known and popular, e.g. *Futūhāt Makkīyyah* and *Fusūs al-Hikam*. Thus, if a person studies them with conviction, *inshā Allāh* he will derive benefit from them.[1]

Hadrat Hakīm al-Ummat Mujaddid al-Millat Maulānā Ashraf 'Alī Thānwī *rahimahullāh* wrote a booklet titled, *at-Tanbīh at-Tarabī fī Tanzīh Ibn al-'Arabī* wherein he quotes many of the Shaykh's teachings and statements. It is worth reading this booklet, and sufficient to develop love and confidence in the Shaykh. At the beginning of this booklet, he also wrote a comprehensive introduction. But it is quite intricate. If an erudite scholar wishes to read it, he should certainly do so. But, due to space constraints, we cannot reproduce it here. However, at the end of the book, Hadrat [Thānwī] *rahimahullāh* penned his opinion and quoted the opinions of famous *Auliyā'*. I take the opportunity of quoting some un-controversial statements from there.

Hadrat Thānwī's opinion with regard to Shaykh-e-Akbar

Due to the demands laid down by this book, my view with regard to Hadrat Shaykh *rahimahullāh* is as follows:

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[1] *Tabaqāt*, vol. 1, p. 163.

Based on the testimony of a large number of senior scholars of this *ummah* whose evidence is established on the basis of the Hadīth:

أنتم شهداء الله في الأرض

You are Allāh's witnesses on earth.

I [Hadrat Thānwī] fully believe in the acceptance and *wilāyat* of the Shaykh. Most of the sciences of the Shaykh which fall under mysteries and secrets and which are beyond my understanding – I can neither rationally affirm them, on the basis of the verse

وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Do not pursue anything of which you have no knowledge.[1]

Nor can I refute them, on the basis of the verse:

بَلْ كَذَّبُوْا بِمَا لَمْ يُحِيْطُوْا بِعِلْمِهِ

The fact is that they began rejecting that whose understanding they could not grasp.[2]

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[1] Sūrah Banī Isrā'īl, 17: 36.

[2] Sūrah Yūnus, 10: 39.

I consider it harmful to propagate his teachings and be engrossed with them without any Sharʿī need, acting on the verse:

وَأَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيْلِهِ

So those in whose hearts is a deviation follow the verses that are ambiguous in order to spread deviation and to find out its meaning.[1]

Furthermore, I do not find any satisfaction in my heart to turn my attention to his statements. Therefore, I do not try to bring them forward, acting on the Hadīth:

دع ما يريبك إلى ما لا يريبك

Leave aside what causes you doubt for what does not cause you any doubt.

As for those *ʿulamā'* who refuted and disapproved of the Shaykh's statements and even the Shaykh himself for the sake of protecting the Sharīʿah while remaining within the confines of the Sharīʿah [when showing their disapproval], I consider them excused on the basis of the following verse and Hadīth:

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[1] Sūrah Āl ʿImrān, 3: 7.

لاَ يُكَلِّفُ اللهُ نَفْسًا إِلاَّ وُسْعَهَا

Allāh does not burden anyone except what he can bear.[1]

إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ

Actions are judged by intentions.

In this entire belief, I consider myself agreeing with Hadrat Mujaddid Alf Thānī *rahimahullāh*, as is apparent from some of his *Maktūbāt* – some of which are quoted in this conclusion. However, Mujaddid Sāhib went one step further in voicing his opinion about the Shaykh's statements – and this is his [Mujaddid Sāhib's] right because of his erudition and being a Sāhib-e-kashf – while I do not hold this rank. As ʿĀrif Rūmī says: "Have hopes in accordance with your limits. A leaf cannot uproot a mountain."[2]

Shaykh-e-Akbar in the view of famous *Auliyā'*

Shaykh Majd ad-Dīn Fīrauzābādī, the author of *al-Qāmūs*, says: "We did not receive any report about anyone who reached a level as high as Shaykh Muhīyy ad-Dīn as regards knowledge of the Sharīʿah and Haqīqah." He had a lot of confidence in the Shaykh, and if anyone refuted

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[1] Sūrah al-Baqarah, 2: 286.

[2] *At-Tanbīh at-Tarabī*, p. 147.

him, he would refute the person in return. He used to say: "People have always had confidence in the Shaykh, and felt that his written works ought to be written in gold. This was while he was alive and also after his demise."

He also said: "The thing which I say, which I consider to be certain, and according to which is my matter with Allāh *taʿālā* is that Shaykh Muhīyy ad-Dīn was a *shaykh-e-tarīqah* – both in his external conditions, and in his knowledge. He was an imām of the erudite scholars – both in essence and externally. He revived the sciences of the *ʿārifīn* – both, with his actions and his deeds."

He goes into a lengthy discussion in a similar vein. He also said: "Only certain "dry" jurists refuted him; jurists who were not trained in the ways of the erudite scholars. As for the majority of *ʿulamā'* and Sufis, they acknowledge that he was an imām of *tauhīd*, and was unparalleled as regards external sciences."[1]

Shaykh Sirāj ad-Dīn Makhzūmī was the Shaykh al-Islam of Shām. he used to say: "One must be very cautious about obstinate refutation of the words of Shaykh Muhīyy ad-Dīn because the flesh of the *Auliyā'* is poisoned (if a person backbites them, he will be eating their flesh and destroy himself in the process). It is an accepted fact that if a person bears malice towards them,

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[1] *At-Tanbīh at-Tarabī*, p. 18.

he will destroy his *Dīn*. The person who bears malice towards them dies as a Christian. If a person verbally taunts their rank and status, Allāh *taʿālā* causes his heart to become dead."

Kamāl ad-Dīn Zamlakānī who was a very senior scholar of Shām also used to speak in praise of him.

Shaykh Qutb ad-Dīn Hamawī used to speak in praise of him. When he returned from Shām to his hometown, someone asked him: "What is your impression of Shaykh Muhīyy ad-Dīn?" He replied: "I found him to be a copiously flowing shore-less ocean in abstinence and *maʿārif* (matters related to the true recognition of Allāh *taʿālā*)."

Shaykh Salāh ad-Dīn Safdī praises him in his book, *Tārīkh ʿUlamā' Misr*. He said: "If anyone wishes to see the speech of those occupied in *ʿulūm ladunyah,*[1] he should study the books of Shaykh Muhīyy ad-Dīn."

Hāfiz Abū ʿAbdillāh Dhahabī (the author of *Asmā' ar-Rijāl*) was asked about the following statement of Shaykh Muhīyy ad-Dīn which he made in his book, *Fusūs*: "I wrote this book after obtaining permission from Rasūlullāh *sallallāhu ʿalayhi wa sallam*." So Hāfiz Dhahabī said: "I do not think

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[1] Knowledge imparted directly by Allāh *taʿālā* through mystic intuition (in Sufism).

such a person can speak a lie." He said this despite being a strong critic of the Shaykh and of the Sufis in general – both he, and Ibn Taymīyyah.

Shaykh Qutb ad-Dīn Shīrāzī used to say: "Shaykh Muhīyy ad-Dīn reached a level of erudition in the sciences of the Sharīʿah and Haqīqah (*tasawwuf*). It is only a person who does not understand his speech who will criticize him and find fault with him. This is why such a person will not agree with him. But his disagreement will not injure the status of the Shaykh. Just like how when those who accused the Prophets *ʿalayhimus salām* of lunacy and sorcery, it did not affect the status and rank of the Prophets *ʿalayhimus salām* in any way."

Shaykh Mu'ayyid ad-Dīn Khajnadī used to say: "We did not hear of any people of the Tarīqah having knowledge of the things which Shaykh Muhīyy ad-Dīn had."

Shaykh Kamāl ad-Dīn Kāshī used to say: "Shaykh Muhīyy ad-Dīn is an erudite scholar who performed extraordinary feats (*karāmāt*)." Shaʿrānī says that Shaykh Kamāl says this despite strictly refuting certain personalities who appeared to act against the outward forms of the Sharīʿah.

Shaykh Fakhr ad-Dīn Rāzī also spoke in praise of him, and said: "Shaykh Muhīyy ad-Dīn was a very great *walī*."

Imām Muhīyy ad-Dīn Nawawī was asked about Shaykh Ibn al-ʿArabī, so he said: "A group of people have passed on (you will not be questioned about their actions, so there is no need to make inquiries about them), but what I can certainly say is that it is *harām* on every intelligent person to have any evil thoughts about any of the *Auliyā'* of Allāh *taʿālā*. It is *wājib* (obligatory) on such a person to continually interpret their statements and actions in a manner which is acceptable as long as he does not reach their rank (once he reaches their rank, he has the right to voice his opinions). If a person is not inspired to do this much also, he is certainly lost."

Imām Nawawī *rahimahullāh* states in *Sharh al-Muhadhdhab*: "When such a person interprets their statements and actions, he must do it in seventy different ways (so that there is some way or the other of removing any objection against them). We will not accept just one or two interpretations (whereby a person finds just one or two interpretations, and then refutes them and makes objections against them). Doing this is nothing but obstinacy."

Imām Yāfiʿī also spoke highly of the Shaykh and expressly acknowledged his great *wilāyat* (close friendship with Allāh *taʿālā*). Shaykh al-Islam explains this in *Raud*. He also said: "The person who has enmity against the *Auliyā'* of Allāh *taʿālā* is as if he has enmity for Allāh *taʿālā*; although he

has not reached the level of *kufr* which would necessitate his entry into the Hell-fire."

Shaykh Muhammad Maghribī Shādhilī who was the shaykh of Imām Jalāl ad-Dīn Suyūṯī *raḫimahullāh* also spoke in his praise, and said that he is a *murabbī* (guide) for the *Ahl-e-ʿIrfān* (those who have acquired the recognition of Allāh *taʿālā*) just as Haḏrat Junayd *raḫimahullāh* is a *murabbī* for the *Ahl-e-Irādat* (those who are striving for Allāh's recognition).

Shaykh Sirāj ad-Dīn says that a large group of *ʿulamā'* explained the book of the Shaykh, *Fuṣūṣ*. The group includes many senior Shāfiʿī scholars, and also erudite scholars like Shaykh Badr ad-Dīn ibn Jamāʿah. (this is proof of their good thoughts about the Shaykh).

Shaykh ʿIzz ad-Dīn ibn ʿAbd as-Salām used to say: The refutation of some of the *ʿulamā'* of the Shaykh came from certain jurists who were not fully conversed with the ways and conditions of the fakirs. They refuted him solely on the basis that someone might misunderstand some of his statements which were not in accordance with the Sharīʿah and might lead the person to deviation. Had those jurists remained in the company of the fakirs, they would have understood their terminologies and remained safe from going against the Sharīʿah."

Imām Shaʿrānī says: "Some of those who refuted the Shaykh claim that Shaykh ʿIzz ad-Dīn and

Shaykh Sirāj ad-Dīn Balqīnī ordered the burning of the Shaykh's books. This claim is a lie and a fabrication."[1]

Having good thoughts about the Sufis

The reason for people not understanding the speech of Shaykh Ibn al-ʿArabī was the high level of his language. As for his speech which is against the apparent teachings of the Sharīʿah and against the vast majority of scholars, this has been introduced from outside. Consequently, Shaykh Abū Ṯāhir Maghribī, who settled down in Makkah, first informed me of this. Then, in order to prove this to me, he then produced a copy of *Futūḫāt Makkīyyah* and compared it against a copy which was personally written by the Shaykh in the city of Qauniyah. When I checked both, I did not find in it any of the statements regarding which I had certain doubts and misgivings. Therefore, when I was preparing an abridged version of *Futūḫāt*, I removed those sections.

Note: This shows that certain fabricated statements were included in the Shaykh's speech with a view to maligning him. We seek refuge in Allāh *taʿālā*.

When Shaykh Sirāj ad-Dīn Balqīnī was asked about Shaykh Ibn al-ʿArabī, he said: "Save yourself from making any objections against the

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[1] *At-Tanbīh aṯ-Ṯarabī*, p. 24.

Shaykh's speech because when the Shaykh stepped into the oceans of *maʿrifat* and investigated the *haqā'iq* (matters related to *tasawwuf*), he traversed these subjects for the rest of his life. These subjects are found in *Fusūs, Futūhāt, Tanazzulāt Mūsalah* and other written works. These are known to the people who are of his level. Then there came some people who were blind to the Tarīqah, and so, they said that his statements are incorrect. In fact, they labelled him a *kāfir* (unbeliever) on the basis of some statements. Whereas these people did not know the Shaykh's terminologies nor did they ask anyone who could explain them to them.[1]

Shaykh Majd ad-Dīn Fīrauzābādī, the author of *al-Qāmūs*, says: "It is not permissible for a person to make objections against this group [of Sufis] on the basis of a mere superficial study. This is because their rank in understanding and *kashf* (exposition) is very high (a person making objections cannot even reach that level)."

He also said: "We have not heard from any pious elder where he ordered to do something which would destroy one's *Dīn*. Neither did he stop anyone from performing *wudū'*, salāh, nor from any *fard* (compulsory duty) or *mustahab* (desirable) act. (If he does not say anything against the Sharīʿah with regard to the actions and subsidiary matters of Islam, how can it be

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[1] *At-Tanbīh at-Tarabī*, p. 31.

possible for him to say any such thing with regard to beliefs (*aqā'id*) and the fundamentals of Islam!? Yes, one thing is certain, some of his statements are too intricate to be understood by all and sundry."

He adds: "Sometimes, these personalities reach certain unknown levels of ranks and sciences which are not explicitly mentioned in the Qur'ān and Sunnah. However, senior practising *'ulamā'* – through their excellent ways of discovery and their good thoughts about the righteous – are able to conform their statements with the Qur'ān and Sunnah in an intricate manner. Unfortunately, every person does not have the patience to wait a bit when he does not understand a certain statement. Instead, he hastens to make objections against the person who made the statement. Man is hasty by nature."

Note: This shows that we must not make objections when we do not understand. Understanding something is dependent on knowing their terminologies and reaching their level. If, after these conditions are fulfilled, we find their statements to be against the Qur'ān and Hadīth, we have a right to refute it. In fact, it is obligatory to refute it. (Maulānā Thānwī *rahimahullāh*)

'Ilm-e-mukāshafah

In his discussion on the different categories of sciences of the Hereafter, Imām Ghazzālī *rahimahullāh* says:

One category is known as *'ilm-e-mukāshafah*, and it is *'ilm-e-bātin* (knowledge of the inner self). This is the peak of all sciences (as for actions being the peak, this is on another basis). Some *'ārifīn* said: If a person does not have any share of this branch of knowledge, then I fear an evil death for him. The minimum share of it (which is also sufficient to save one from an evil death) is to attest to it, and to accept it in favour of those who possess it (he must not make objections against them, nor be insolent towards them, because enmity towards the *auliyā'* could well result in an evil death).[1]

Qādī Thānā' Allāh *rahimahullāh* writes in his *tafsīr* [*Tafsīr al-Mazharī*]: A person wanting to write about these matters [related to *tasawwuf*] needs to bring in such allegories and metaphors which the masses do not understand. This is why they label him a *fāsiq* (flagrant sinner) and *kāfir* (unbeliever). If someone were to ask the question: Why, then, should they speak or write in such language? Then I will say to them that the purpose of these writings is not for one to benefit from those sciences, nor does a person who

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[1] *At-Tanbīh at-Tarabī*, p. 40.

studies them gain proximity [to Allāh *taʿālā*] and *wilāyat* (close friendship with Allāh *taʿālā*). Rather, their purpose is to draw attention to some details to the *ʿārifīn* who are absorbing these sciences, which they can then apply to the conditions and experiences of their *murīds*. This is done so that the correctness of their condition is made known to them, and their hearts may experience satisfaction with them.

Sometimes, they speak about these matters while they are overcome by their *ḫāl* (a spiritual condition, ecstasy). So the correct procedure for the masses when they hear the speech of these personalities or read their books, is that they must not make any objections, and consider them as possibilities, or interpret them and accept them in accordance with the outward Sharīʿah. This is because their words are generally subtleties and references. (If they do not understand the interpretations), they must refer them to the knower of the unseen - Allāh *taʿālā* – as is the case with the *mutashābihāt* (verses of the Qur'ān which have an allegorical meaning). This is because their words contain allegories and metaphors which are different from the obvious. There is nothing which is against the Sharīʿah in this. Rather, it is the essence of the Qur'ān and Sunnah. May Allāh *taʿālā* bestow this to us by virtue of His grace and kindness.

Note: From the above quotations, we can summarize our approach to the books of *taṣawwuf* and the *ʿulamā'* of *taṣawwuf* as follows:

Personalities who have obvious signs of acceptance, and erudite *ʿulamā'* generally have good thoughts about those signs – then we must have good thoughts about them. If we come across anything in their words or writings which appears to be against the grain of the majority, we must not hold the same belief, do not quote it to anyone, nor study such books on our own, unless we do not read them before a shaykh. This is because these personalities did not compile these books with the masses in mind. In fact, they try to conceal these things from the masses. So we should hold the beliefs in accordance to what the vast majority holds. If there is any way of interpreting what they said, we must do it. If not, consider it to be a statement made when overtaken by *ḫāl*, the possibility of being ascribed by their enemies, or consider them to be like *mutashābihāt*, and hand over their meaning to Allāh *taʿālā*. But do not make objections and do not be insolent. Because although they were not *maʿṣūm*, they were most adherent to the Sharīʿah. They themselves spoke out against the one who was not *maʿdhūr* (excused). Therefore, we will not find any such matter in them when it comes to the injunctions of the Sharīʿah. Only certain mysteries are reported, and that too, they are based on inclination and exposition. And these have been expressed in their own specific terminologies. The masses and people of the *ẓāhir* (external self) have no knowledge of all this. Therefore, they cannot pass a judgement by saying that their words and writings are in

conflict with the Sharīʿah, even if they are higher than them in rank. Therefore, they must be accepted as a whole. If not, insolence could lead to an evil death. However, the person who is on the same level of erudition as them has the right to make a detailed refutation – either by demonstrating the person's error in his judgement, or by labelling it baseless outright.[1]

The *karāmat* of the Shaykh

Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* relates a *karāmat* of the Shaykh in his book, *Ījādāt kī Haqīqat*.

We now have a device to record sounds [Hadrat *rahimahullāh* is referring to a tape-recorder]. Ever since it's arrival, people are very happy and excited about it. They are astonished at what it can do. Unfortunately, they do not bother in the least about the angels who are recording everything, who are writing down everything you do, and regarding which Allāh *taʿālā* makes reference in the Qur'ān. They do not consider this to be unique. What has happened to us?! Allāh *taʿālā* speaks so much about the Resurrection in the Qur'ān, but we are unmindful of it. We do not even consider it to be unique. This is most astonishing.

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[1] Hadrat Thānwī *rahimahullāh*: *at-Tanbīh at-Tarabī*, p. 42.

This tape-recorder is an invention of the West, and people consider it to be progress. But they have no knowledge about our past elders. Who, when they obeyed Allāh *taʿālā*, performed extraordinary feats which people today cannot even imagine. Hadrat Shaykh Muhīyy ad-Dīn ibn ʿArabī *rahimahullāh* writes:

"When I said the *shahādah-e-tauhīd* to the Kaʿbah at the time of kissing the Hajar-e-Aswad (the Black Stone), it [the *shahādah*] came out of my mouth in the form of an angel which I was seeing with my very eyes. It opened up like a niche in the Hajar-e-Aswad, and when I looked into its pit, the *shahādah* became as wide as the Kaʿbah, and the pit embedded itself in the Hajar-e-Aswad. The Hajar-e-Aswad then covered itself over it and the niche became closed. I continued looking at it, so the Kaʿbah said to me: 'This [*shahādah*] of yours is a trust which is placed with me. I will raise it for you on the day of Resurrection.' I thanked it for this."

Do you see? Is this something trivial? The Hajar-e-Aswad which is a small stone became so wide that it accommodated the *shahādah* of the Shaykh which had become as wide as the Kaʿbah. Furthermore, the Kaʿbah said that it is a trust which it will convey to the Shaykh on the day of Resurrection.

People do not look at such incidents of the *Ahlullāh*. Yet, they have become slaves to London and America. For how long are you going to

remain their slaves? When will you become the true students of Rasūlullāh *sallallāhu ʿalayhi wa sallam*? A poet says:

> "For how long are you going to continue studying the wisdom of the Greeks? At least study the wisdom of the people of *īmān*!"[1]

Statements

I consider it appropriate to quote a few statements of Shaykh Muhīyy ad-Dīn ibn ʿArabī *rahimahullāh* from *at-Tanbīh at-Tarabī fī Tanzīh Ibn al-ʿArabī* of Hadrat Hakīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*.

1. Any *haqīqat* which is against the Sharīʿah is baseless atheism.

2. There is no path for us to Allāh *taʿālā* except the path which has been made lawful for us.

3. The person who casts aside the scale of the Sharīʿah for even a single moment will be destroyed.

4. If a person wants to understand the intricate matters of the Sharīʿah and solve the difficult sciences of *tauhīd*, he must cast aside the dictates of his intellect and opinions, and make the Sharīʿah of Allāh *taʿālā* his guide.

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[1] *Ījādāt kī Haqīqat*, p. 190.

Note: This is a clear order with regard to the subjugation of one's intellect to the Sharīʿah. In the next statement, he shows that the Sharīʿah takes precedence over *kashf* (expositions).

5. We consider it to be absolute blasphemy to give precedence to *kashf* over the Sharīʿah. This is because the people of *kashf* can become confused due to an inundation of *kashf*. Genuine *kashf* (which is free from any confusion) is always in accordance with the explicit teachings of the Sharīʿah. (So any *kashf* which is against the Sharīʿah will be wrong in itself). If a person gives precedence of his *kashf* over the Sharīʿah, he will be expelled from the group of *Ahlullāh*, and will be included among those who are in total loss as regards their actions.

Note: This is a clear indication that the Sharīʿah takes precedence over *kashf*, just as it takes precedence over the intellect [as stated in the previous point].

6. Adhere firmly to the knowledge of the Sharīʿah because it is like a ship which – if it has holes in it, you will be drowned together with all those who are on it.

7. The scale of the Sharīʿah which is present in this world is the very same Sharīʿah which is in the hands of the *ʿulamāʾ*. So if any *walī* leaves this scale under the dictates of his intellect, he will be rejected and refuted.

8. If a *sāhib-e-kashf* (person who experiences *kashf*) receives some divine inspiration which legalizes for him something which is unlawful in the Sharīʿah of Muhammad *sallallāhu ʿalayhi wa sallam*, it is definitely obligatory (*wājib*) on him to cast aside that inspiration. Because it is a *talbīs* (a matter to cause him confusion), while it is *wājib* on him to return to the order which is established from the Sharīʿah. This principle is accepted by all people of *kashf*.[1]

Demise

He passed away on a Monday, 22nd Rabīʿ al-Ākhir 638 A.H. in Damascus. He was buried outside Damascus in a place called Safh which is near the well of Qādisīyyūn. This place is known as Sālihīyyah at present. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *At-Tanbīh at-Tarabī*, p. 13.

[2] *Nafahātul Uns*, p. 813.

Hadrat Shaykh ʻAbd ar-Rahmān Taghsūnjī *rahimahullāh*

He is listed among the senior *mashā'ikh* of Iraq, the chiefs of the *ʻārifīn*, and the leaders of the *muqarrabīn* (those who enjoy close proximity to Allāh *taʻālā*). He was a man of lofty conditions, clear *karāmāt*, and significant influences. He used to say: "My similitude among the *Auliyā'* is like a crane among birds – it has the longest neck."

He used to sit on a high chair in Taghsūnj and deliver talks about the Sharīʻah and Tarīqah. *Mashā'ikh* and *ʻulamā'* used to attend his assemblies. He used to don the garments of *ʻulamā'* and ride on a donkey.

Statements

1. The person who becomes engrossed in acquiring the world has fallen into the disgrace and evil of this world. The person who shuts his eyes to his own faults has become a rebel. The person who embellishes himself with things which are against the Sharīʻah has fallen into deception.

Note: This proves the despicability of attachment to the attractions of this world and to be deceived by them. It shows how vigilant we have to be in this regard. May Allāh *taʻālā* save us from it. Āmīn.

2. Knowledge of the injunctions of the Sharīʿah is the most beneficial of all sciences. And knowledge of *tauhīd* is the loftiest of all sciences.

Note: This proves the importance of *tauhīd*, and the necessity of purifying one's *tauhīd* and making it firm. According to Imām Ghazzālī *rahimahullāh*, *tauhīd* is the pupil of the eye of Islam.

3. Bravery and valour accompanied by humility is not harmful provided the obligations and *sunan* (plural of Sunnah) are carried out. If the illness of pride is present in the heart, knowledge and deeds are useless and vain-less.

Note: This proves the despicability of pride. May Allāh *taʿālā* save us from it. Āmīn.

4. When Allāh *taʿālā* keeps you upright, you will remain steadfast. But if you wish to stand with your *nafs* on your own, you will fall.

Note: *Māshā Allāh*, these statements are filled with cognition and wisdom. They ought to be practised, especially by those who are treading the path.

Demise

He used to live in the Iraqi town of Taghsūnj, and he passed away at an old age there. His grave is still existent, and is visited by many.[1]

Despite searching for his year of death, we could not find it. However, it is established that he was alive during the era of Sayyidunā ʿAbd al-Qādir Jīlānī *rahimahullāh* (who passed away in 561 A.H.). The meeting of these two personalities and conversing with each other is mentioned in *Nafahātul Uns*, page 762.

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[1] *Tabaqāt*, vol. 1, p. 146.

Hadrat Shaykh Dā'ūd Kabīr ibn Mā Khalā' *rahimahullāh*

Name and lineage

His name is Dā'ūd Kabīr and his father's name is Mā Khalā'.

He was the shaykh of Sayyid Muhammad Walī Shādhilī *rahimahullāh*. He was a guard in the house of the governor of Alexandria, and used to sit in front of the governor. The two had certain signs through which they used to communicate the guilt or innocence of a person. If he communicated to the governor that the person is innocent, he would free him. And if he communicated that he committed the crime for which he was accused, the governor would punish the criminal. The sign language which they used was that if the Shaykh held his beard and pulled it down towards his chest, it was an indication of guilt. If he pulled it upwards, it was an indication of innocence.

Statements:

He explained some very important themes in *tasawwuf*.

1. In explaining the Hadīth: "Actions are judged by intentions", he used to say: The loftier your intention, the loftier your position in the court of Allāh – the One who knows all secrets.

2. The greatest victory is when a person gets up from heedlessness and comes into awareness.

3. Be vigilant with regard to your *nafs* because it also traps you when you are engaged in acts of obedience and worship.

4. The light of prophet-hood creates lustre in one's *īmān* and weight in one's deeds. The light of *wilāyat* creates purity in deeds, and loftiness in conditions.

5. If a man is not occupied in any worldly activity, then he is like an inanimate object. If he is occupied in evil and disobedience, he is a devil. If he is pondering and reflecting over the creations of Allāh *taʿālā*, he is like an angel. So O you who are addressed! May Allāh *taʿālā* have mercy on you. Think about which category you would like to be in.

6. When you are before generous people, you must continue asking them even if you are not eligible for gifts. This is because these people are embellished with excellent character (and they give even if the person is not eligible).

7. Never fear the majority of sinners and minority of righteous people. Although sinners may be large in number, they are insignificant in quality.

Although the righteous may be in the minority, they are high in quality.[1]

8. A person embraces another while there is a gap as far as the East and West between them. (this is very common in our times – people are outwardly together, but their hearts are far from each other).

9. If a Sufi explains a point in the East, and his beloved adherent is in the West, he will receive a share of it on the basis of his love for him.[2]

10. The most superior as regards generosity and big-heartedness is the one on whose hands Allāh *taʿālā* destined the sustenance of others.

11. Allāh *taʿālā* will enrobe His special servants of Paradise with garments which have no colour.

Note: This concerns the Hereafter, and we will not understand it while in this world. So there is nothing to be astonished about this.

12. Service to one's teacher takes precedence over service to one's father. This is because your father soiled you while your teacher purified you. Your father lowered you while your teacher elevated you. Your father soiled you with semen and liquid while your teacher conveyed you to the Aʿlā

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[1] *Tabaqāt*, p. 189.

[2] *Tabaqāt*, p. 171.

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ʿIllīyyīn (the highest stages of proximity to Allāh *taʿālā*).

13. Anything which comes as an obstacle between you and Allāh *taʿālā* is a sin.

14. The people of Paradise will experience the greatest joy from knowledge which Allāh *taʿālā* will bestow on them.[1]

15. The worst punishment for the inmates of Hell will be their deprivation of Paradise.

16. The essence of the Ṯarīqah is to remain poor, and always desire moving from the lowest level to the highest level. Once you think you have reached Allāh *taʿālā*, you have not really reached Him. When you think you have succeeded, you have not really succeeded. And when you think you have acquired, then you have not acquired anything.

17. An *ʿārif* continually changes a hundred times in a day and night, while an *ʿābid* remains steadfast on one condition for years on end. This is because an *ʿārif* is inclined towards the circle of *taṯrīf* (where he can influence others) while an *ʿābid* is inclined towards the circle of *taklīf* (when he considers himself accountable).[2]

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[1] *Ṯabaqāt*, p. 190.

[2] *Ṯabaqāt*, p. 190.

18. If a person informs me that he has acquired presence of heart, I will give him the good news of having acquired something very great.

19. A lofty glass is the one whose drinker does not drink alone.

Note: *Māshā Allāh*, these are most beneficial statements quoted by ʿAllāmah Shaʿrānī. We quoted a few of them. Study them carefully, *inshā Allāh*, you will benefit from them.

Demise

We could not ascertain the year of his death. May Allāh *taʿālā* shower His mercy on him.

Hadrat Qādī Hamīd ad-Dīn Nāgaurī *rahimahullāh*

Name and lineage

His name is Muhammad, his title is Hamīd ad-Dīn, and his father's name is ʿAtāʾullāh Mahmūd Bukhārī. He used to append the name Hamīd Durwesh in his poetry.

Early life

His father loved him a lot, so when he turned fifteen, he gave him responsibilities over the Sultanate. He carried out his responsibilities very well, but when his wife passed away, he was overcome by grief. He went out into the forest hunting one day, and injured a buck with his arrow. The buck said to him: "O ʿAzīz! You are a servant of Allāh, why did you strike me? What answer will you give to your Allāh?" He was most astonished by this incident, and returned to the palace, confused and sad. The very next morning he issued a general amnesty in the city of Bukhārā, and distributed all the taxes which he had collected to the poor and needy. He then joined some fakirs and departed for Kirmān. His father too – because of his intense love for him – could not bear the separation and also departed for Kirmān.

In the course of the journey, he met Hadrat Khidar *ʿalayhis salām*, and continued studying

under him for twelve years. He then proceeded to Baghdad.[1]

Bayʿah and *khilāfat*

He had the honour of pledging *bayʿah* to Hadrat Shaykh ash-Shuyūkh Shihāb ad-Dīn Sahrawardī *rahimahullāh*. He remained in his service for one year, occupied in striving and spiritual exercises. Hadrat Qutb ad-Dīn Bakhtiyār Aushī [Kākī] was present here during this period. They established a strong bond, and remained very close until the very end. Hadrat Khwājah Qutb ad-Dīn *rahimahullāh* travelled a lot for the acquisition of the blessings of the Sufis. He makes constant reference to Hadrat Khwājah Hamīd ad-Dīn Nāgaurī as his travelling companion.

After obtaining permission from his shaykh, Qādī Hamīd ad-Dīn proceeded to Madīnah Munawwarah, and remained near the grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam* for one year, two months and seven days. He then went to Makkah Muʿazzamah where he remained for three years and acquired all types of blessings and bestowals. From here, he proceeded to Delhi. This was during the era of Sultān Shams ad-Dīn Altamish *rahimahullāh*. He lived with Hadrat Khwājah Qutb ad-Dīn Bakhtiyār Kākī *rahimahullāh*, and when he passed away, he was buried next to him.

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[1] *Tārīkh Sūfiyā-e-Nāgaur*, p. 283.

Although he had pledged *bayʿah* in the Sahrawardī *silsilah*, he is considered to be a Chishtī because of his very strong bond with Hadrat Bakhtiyār Kākī *rahimahullāh*. *Latā'if Ashrafī* states that Khwājah Bakhtiyār Kākī also conferred *khilāfat* to him. *Siyar al-Aqtāb* states that Hadrat Hamīd ad-Dīn Nāgaurī *rahimahullāh* was an *ustādh* (teacher) of Hadrat Khwājah Bakhtiyār Kākī *rahimahullāh*. Khwājah Sāhib studied the external sciences from him. The author of *Siyar al-Aqtāb* says: "Although Qādī Sāhib was an *ustādh* of Khwājah Sāhib, he remained devoted in his respect and service of him. People used to be astounded, and would say: 'Khwājah Qutb ad-Dīn is the Qutb al-Mashā'ikh and thousands of times higher than Qādī Hamīd ad-Dīn; he cannot equal him even to a single strand of hair.' Qādī Nāgaurī eventually received *khilāfat* from Hadrat Khwājah *rahimahullāh* although he had already received it from his shaykh."[1]

Supernatural feats

The author of *Rauda-e-Aqtāb* quotes from *Siyar al-Auliyā'* from Khwājah Qutb ad-Dīn who relates: Qādī Hamīd ad-Dīn and I were travelling when we reached a river bank, and I was feeling hungry. A short while later a goat holding two *rotīs* made of barley in its mouth came towards us, placed the *rotīs* before us, and departed. We considered it to

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[1] *Bazm Sūfiyah*, p. 112.

be from Allāh *taʿālā*, and expressed our gratitude to Him. While we were busy, a scorpion the size of a cat crossed the river hastily. We saw this and after pondering over it, said to each other that there must be some wisdom in this. Come, let us cross this river and see the manifestation of Allāh's power. We raised our hands in *duʿā*, the river turned dry immediately, and we crossed. When we reached the other bank, we saw a man sleeping in the shade of a tree. A snake was about to bite him when the scorpion stung the snake, killed it, and disappeared. We realized that this man must be a very senior pious personality, that is why Allāh *taʿālā* protected him in this way. When we approached, we saw a man lying in a daze, intoxicated from drinking alcohol. We were astonished. Here was a man who was such a big sinner and disobedient to Allāh *taʿālā*, and yet He was so kind to him!?

While we were thinking this to ourselves, we heard a voice from the unseen saying: "O my beloveds! If We were to only look at the pious and righteous people, who is going to protect and provide for these alcoholics and sinners?" We were still thinking about this when the man came to his senses. We related the entire incident to him. On hearing it, he felt very ashamed, repented from his alcoholism and acts of

immorality, and became one of the friends of Allāh *taʿālā*.[1]

A quotation from *Risālah-e-Qādī*

Salāh commences with humility and submission. Without this, it does not reach the level of acceptance. Looking around while in salāh also negates humility. Humility demands total submission. The external form of salāh is different from the internal (spiritual) form.

The *wudū'* and *sajdah* (prostration) in salāh demands that there must be an external *wudū'* and an internal one. The *wudū'* of the heart is for it to be devoid of any inclination and love for the world. *Wudū'* which brings joy to the soul is when all contact with everything apart from Allāh *taʿālā* is cut off. If a person merely places his forehead in *sajdah* while his heart is wandering everywhere, such a *sajdah* does not reach Allāh *taʿālā*.

Demise

He passed away on 11 Ramadān 641 A.H./1243 C.E. After performing the *tarāwīh salāh*, he was performing the *witr salāh* when he passed away while in *sajdah*. To Allāh we belong and to Him is our return. He was buried close to Hadrat Khwājah Qutb ad-Dīn Bakhtiyār Kākī

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[1] *Raudah-e-Aqtāb*, chapter two, p. 17; *Siyar al-Auliyā' (Urdu)*, pp. 58-59.

ra<u>h</u>imahullāh. May Allāh *ta'ālā* illuminate his resting place.[1]

[1] *Tārīkh <u>S</u>ūfiyah Nāgaur*, p. 237.

Hadrat Shaykh Abū as-Saʿūd Abī al-ʿAshā'ir *rahimahullāh*

He is from among the senior *mashā'ikh* of Egypt. The king of the time used to visit him regularly.

Statements

1. If a person cannot advise himself, what advice can he give to you? If a person has wronged his own self, do not feel safe from his wronging you.

2. Flee from the one who wants to give you of the world or the one who praises it. Turn away from the one who causes you to become heedless of your Master. Disregard totally the whisperings which are causes of love for this world. Turn your attention away from them through the *dhikr* of Allāh *taʿālā*.

3. The rectitude and uprightness of the heart lies in *tauhīd*, and its wickedness lies is *shirk* (polytheism) and ostentation.

4. The high position which the *Auliyā'* reached was on account of *adab* (respect) and not on account of abundance of good deeds.

5. When a *sālik* (person treading the path) sees any evil in his *nafs*, e.g. pride, *shirk*, stinginess, evil thoughts of others, etc., then it is obligatory on him to act contrary to whatever his *nafs* invites him towards. He must then turn to Allāh *taʿālā*, and seek help through His power and

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might, and through his own striving. In this way, the evils of his *nafs* will become weak, and the light of his heart will become strong. Consequently, Allāh *taʿālā* will place an iota of His love in his heart. These evils will then leave him without his having to engage in spiritual exercises, and he will gain liberation from desires and attractions.

6. The *murīds* must place the foundation of all their tasks on these four principles:

a) To keep the tongue occupied in the remembrance of Allāh *taʿālā* with presence of heart.

b) To keep the heart strictly adherent to *murāqabah* (meditation) of Allāh *taʿālā*.

c) To act against one's *nafs* and desires for the sake of Allāh *taʿālā*.

d) To obtain pure and wholesome food in order to acquire servitude.

Note: Now you yourself can decide: which of these principles are against the Sharīʿah? Every person should therefore practise on them. We are deprived today because we are not practising on these very same principles. Our pious elders say: "We are deprived of *wuṯūl* (reaching Allāh *taʿālā*) because we are not practising on the *uṯūl* (principles)."

7. The *murāqabah* of Allāh *taʿālā* is the key to every success. This alone is the shortest path to peace and comfort. Through it the heart is purified, the *nafs* is killed, and one's affinity [with Allāh *taʿālā*] is strengthened. After striving in this regard, love will descend and truthfulness with be acquired. This *murāqabah* is a guard which never sleeps, and an upholder which is never neglectful.

8. If a *murīd* casts aside striving (*mujāhadah*) of the *nafs* and does not tame it, while its character becomes firmly embedded, then he will continue building and constructing on this foundation, and strengthening it every moment of his life until he will die in illness and regret. This is because there are very few people who – when they love position and authority – are able to come out of it. It is therefore essential for a person to seek help from Allāh *taʿālā* alone, submit himself before Him, continually ask Him for pardon, and to abstain from every type of claim.

9. If people turn away from a person and he develops the slightest change in him [because people no longer hold him in regard], he must conclude that he is still attached to the creation, and is committing *shirk* with Allāh *taʿālā*.

Demise

He passed away in 644 A.H. in Cairo. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Tabaqāt*, vol. 1, p. 162.

Hadrat Shaykh Abul Hasan Shādhilī *rahimahullāh*

Name and lineage

His name is ʿAlī, his *kunnīyyat* is Abul Hasan, and his father's name is ʿAbdullāh.

He is a Hasanī by lineage, and he hails from Alexandria. He was from among the senior *mashā'ikh* of his time. A large group of people of Alexandria remained in his company and benefited from him. He is the imām of the Shādhilīyyah *silsilah*.

He first acquired the sciences of the Sharīʿah in his hometown, and became so proficient in this regard, that although he was blind, he could engage the *ʿulamā'* in academic discussions. He then became inclined towards *tasawwuf* and underwent many spiritual exercises and hardships for the sake of internal purification, until extraordinary capabilities became manifest in him. His ways received phenomenal acceptance in this path. He then decided to undertake journeys, and after travelling to many lands, he reached Alexandria and settled down there.

An erudite scholar and *ʿārif billāh* (one who has truly recognized Allāh *taʿālā*) of the level of Hadrat Shaykh Taqīyy ad-Dīn ibn Daqīq al-ʿĪd says the following with regard to him:

ما رأيتُ أعرف بالله منه

I have not come across a greater ʿārif billāh than him.

Despite his lofty position, he was tormented, and he was expelled together with his followers from the *maghrib* (North Africa). When he came to Alexandria, the people wrote letters of complaint against him, and they also tormented him. But when they witnessed his *karāmat*, they became his followers. They became so ardent followers of his that when he used to come out on his conveyance, senior fakirs and leaders would walk on foot behind him.

He performed hajj on several occasions. In fact, he passed away while on one of his hajj journeys.[1]

Affinity with animals

He relates: During one of my journeys, I had to spend the entire night in a jungle. All the animals assembled around me, and I experienced such companionship which I never experienced before in my life. The thought crossed my mind that I have received a bestowal from Allāh *taʿālā*. I then went to a river where there was an entire band of partridges. They all flew away when they perceived my presence, and I felt some fear in my

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[1] *Aʿyān al-Hujjāj*, vol. 2, p. 103.

heart. I heard a voice addressing me: "You were feeling very comfortable with the animals last night, but now you have become fearful by the flight of partridges!? Last night, you were with Us, and today you are with your *nafs*."

Admonitory lessons

1. Once, I remained hungry for eighty days, so the thought came to my heart that this is because of *tawakkul* (placing trust in Allāh *taʿālā*). The moment this thought crossed my mind, a woman of extraordinary beauty and shape appeared from one cave. Her face was glittering like the sun. she addressed me saying: "O you unfortunate man! You remained hungry for eighty days, stopped, and then you are showing off your deeds to Allāh!? Look at me! I have not tasted any food for six months."

Note: This was divine rectification. When Allāh *taʿālā* shows His grace to a person, this is how He rectifies and corrects him.

2. He relates: I was in a cave when I said: "O Allāh! I am Your grateful servant." I heard a voice saying: "You can only be grateful as long as you do not look at the bounties which Allāh *taʿālā* gave to others." I said in reply: "Should I not consider others to have received Your favours, whereas You favoured the Prophets *ʿalayhimus salām*, and the kings as well?" I heard a voice saying: "If the Prophets *ʿalayhimus salām* were not sent, how would you have found the straight

path? If there were no *ʿulamāʾ*, how would you have followed anyone? If there were no kings, how would you have lived with peace and security? These are all My favours to you."

3. I saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream in which he addressed me thus:

طَهِّرْ ثِيَابَكَ مِنَ الدَّنَسِ تَحْظَ بِمَدَدِ اللهِ فِيْ كُلِّ نَفَسٍ

Keep your clothes clean from dirt and grime so that you may receive Allāh's help in every moment [of your life].

I said: "O Rasūlullāh! Peace and salutations to you. What are my clothes?" Rasūlullāh *sallallāhu ʿalayhi wa sallam* replied: "I clothed you with five garments: (1) the garment of love, (2) the garment of *maʿrifat* (true recognition of Allāh), (3) the garment of *tauhīd*, (4) the garment of *īmān*, (5) the garment of Islam. When Allāh *taʿālā* befriends a person, everything becomes easy for him. The person who recognized Allāh *taʿālā* considers everything else to be insignificant. The person who believes Allāh *taʿālā* to be one does not ascribe any partner with him. The person who has *īmān* in Allāh *taʿālā* does not fear anything. The person who remains on Islam does not commit a sin against Allāh *taʿālā*. If he does commit a sin, he repents and Allāh *taʿālā* accepts his repentance."

He says: After this, I understood the true meaning of the Qur'ānic verse:

وَثِيَابَكَ فَطَهِّرْ

As for your clothes, keep them purified.

His advice

One of his students, Abul ʿAbbās Marsī relates: I intended to go to Madīnah Munawwarah to visit Hadrat Hamzah *radiyallāhu ʿanhu* [i.e. his grave], so a man joined me. When we reached there, the gate to his grave was locked. But through the blessings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, it opened. I saw a person occupied in *duʿā*. I said to my companion: "This man is from the *abdāl*, so whatever *duʿā* is made, it will be accepted. So make whatever *duʿā* you want." My companion made this *duʿā*: "O Allāh! Give me one gold coin daily." I made this *duʿā*: "O Allāh! Save me from the calamities of this world and the punishment of the Hereafter." As we were returning, and we were still close to Madīnah, a man came and gave my companion one gold coin. When we reached Madīnah, the gaze of Shaykh Abul Hasan fell on us. He addressed my companion saying: "O you of low courage! You found a moment for the acceptance of *duʿās*, but you wasted it on just one dīnār [gold coin]. You did not ask Allāh *taʿālā* for wellness in this world and the Hereafter as Abul ʿAbbās did. Allāh *taʿālā* accepted his *duʿā*."[1]

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[1] *Nafahātul Uns*, p. 827.

Note: This shows that there is no shortage in Allāh's treasures. When we ask Him, we must ask for great things. The fact is that each person can only "fly" according to his courage.

The *duʿā* of Hizb al-Bahr

Reliable *ʿulamā'* have stated that Hadrat Shaykh Abul Hasan Shādhilī *rahimahullāh* was in Cairo when the days of hajj drew near. The Shaykh said to his friends that he had been [divinely] inspired to perform the hajj and that they should search for a ship. After much inquiry, the *murīds* could not find any ship other than one which belonged to an old Christian. Eventually, they all boarded this very ship. The anchor was raised and no sooner they left the inhabitancy of Cairo, the winds began blowing against them. They remained on the outskirts for a full week – to the extent that they could see the mountains of Cairo. Those who were critical of the Shaykh began taunting him by saying that he had claimed that he had been [divinely] inspired to perform the hajj while he is stuck in these winds despite the time of hajj having drawn so near. This accusation distressed the Shaykh but he remained steadfast and accepted their taunts.

Coincidentally, the Shaykh was sleeping in the afternoon when Allāh *taʿālā* inspired this *duʿā* to him. The moment he got up from his sleep he began reciting this *duʿā*. He also instructed the officers of the ship to place their trust in Allāh *taʿālā* and to raise the anchor once again. They

replied that if we were to raise the anchor, the winds would immediately change our direction and return us to Cairo. The Shaykh asked them not to become agitated, to do what he asked them to do and then see the extraordinary mercy of Allāh *taʿālā*. No sooner the anchor was raised, a strong wind blew in their favour. It blew so strongly that they could not even untie the rope which was attached to the peg. They were forced to cut this rope off. Very soon thereafter, they reached their blessed destination safe and sound.

[On witnessing this miracle] the sons of the old Christian embraced Islam. This saddened the father tremendously. That night he saw a dream in which the Shaykh was entering Paradise with a large number of people and his sons were part of this group. The father tried to join his sons but was prevented from doing so by the angels. They dragged him aside saying: "You are not on the same religion as them. What do you want with them?" The following morning the guidance of Allāh *taʿālā* came to his assistance and he also embraced Islam. He gradually reached a stage whereby he became a high ranking shaykh and people began seeking his company and proximity.[1]

Note: For the sake of brevity, this *duʿā* is not quoted here. Those who wish to read it may refer

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[1] *Munājāt Maqbūl.*

to *Munājāt Maqbūl* of Hakīm al-Ummat Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*.

Statements

1. Hadrat Yāfiʿī *rahimahullāh* relates: When anyone used to request him for *duʿās*, he would say:

كَانَ اللهُ لَكَ

May Allāh become yours.

If we were to ponder carefully over these words, we will conclude that this statement encompasses all one's needs. As Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

مَنْ كَانَ للهِ، كَانَ اللهُ لَهُ

The one who becomes Allāh's [His devoted servant], Allāh becomes his [i.e. Allāh fulfils all his needs].

2. We have no regard whatsoever for the creation when compared to the truth. If it becomes essential to understand a thing, it is like thin air – you cannot catch it if you want.

Note: Glory to Allāh! What an excellent example which really needs to be acclaimed.

3. Your share of *duʿās* should not be confined to being happy over the fulfilment of your needs.

Rather, you must experience absolute joy and happiness at making *duʿā* to and conversing with your True Beloved [Allāh *taʿālā*] irrespective of whether the *duʿā* is accepted or not. If this is not the case, you will be labelled a *maḫjūb* (one over whom is a veil – he has no direct bond with Allāh *taʿālā*).[1]

Note: Glory to Allāh! What valuable words of wisdom. They ought to be written in gold. He clarifies this point that our *duʿās* should not be confined to asking for the fulfilment of needs. Rather, insignificant man must express his helplessness before Allāh *taʿālā*, and consider the opportunity of conversing with Him in privacy to be a great bounty. And it should bring him great joy and delight. The fact of the matter is that there can be no greater joy than a servant speaking to his True Beloved [Allāh *taʿālā*].

3. He is the imām of the Shādilīyyah Ṭarīqah. He says: Impose *istighfār* (seeking forgiveness) on yourself even if you did not commit a sin. Take a lesson from how Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* used to make *istighfār*. After all, he had full conviction with regard to the forgiveness of all his past and future sins, and he was given the glad tidings of this. Despite this, he used to make *istighfār*.

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[1] *Tiqṣār Juyūd al-Aḫrār*, p. 70.

Note: This is the condition of Rasūlullāh *sallallāhu ʿalayhi wa sallam* who was absolutely pure from all sin. What, then, should the condition be of the one who did not spend a single moment which was free of sin and defect? He has to seek forgiveness in abundance.

4. When your *kashf* contradicts the Qur'ān and Sunnah, hold on firmly to the Qur'ān and Sunnah, and cast your *kashf* aside.

5. When you are inundated with whisperings (*wasāwis*), you must read the following:

سُبْحَانَ الْمَلِكِ الْخَلاَّقِ، إِنْ يَّشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيْدٍ

Most pure is the Being who is the King and Creator of all. If He wills, He can destroy you and replace you with a new creation. This is certainly not difficult for Allāh.

6. If you do not abstain from the world and the worldly people, you will not even get the fragrance of *wilāyat* (close friendship with Allāh *taʿālā*).

7. If a Sufi exacts revenge for his self, and replies on its behalf, then there is no difference between him and soil.

8. If a Sufi is not regular with performing the five salāhs with congregation, do not consider him to have any position and rank.

Note: Obviously, it is another matter if a person has a valid excuse. The Sharīʿah provides a concession in such a situation.

9. Whenever you consider any of your internal or external conditions to be good, you must say:

مَا شَاءَ اللهُ لاَ قُوَّةَ إِلاَّ بِاللهِ

10. The *sulūk* of an *ʿālim* will remain incomplete unless he remains in the company of a righteous brother or advising shaykh.

11. Even if all the people of the world were to reject a genuine *sāhib-e-yaqīn* (one who has full conviction in Allāh *taʿālā*), it will not affect his steadfastness and resoluteness. In fact, it will only increase.

12. I heard a voice calling out to me: "If you would like My *karāmat*, you must adhere strictly to My obedience, and turn away from My disobedience."

13. If a person turns his attention to the creation before he reaches the levels of perfection, he will fall in Allāh's *taʿālā* sight. You should save yourself from this critical illness because many people have succumbed to it, and became satisfied with their popularity and the recognition which was accorded to them. If you hold on firmly to Allāh *taʿālā*, He will guide you towards the straight path.

Note: The task of benefiting others and conveying one's good to them should only be done after reaching a level of perfection. If not, there is a danger of causing loss to your own self.

14. Abstain from committing one sin after another because the one who transgresses the limits of Allāh *taʿālā* is a *zālim* (wrongdoer, oppressor). And a *zālim* cannot be a leader and an imām. As for the person who abstains from sins, remains patient over tests and tribulations, and has full conviction in Allāh's promises and warnings – then such a person is an imām even if he has very few followers.

15. When the heart is filled with divine light, he becomes blind to the faults and evils of Allāh's believing servants.[1]

Note: This is because he is concerned about his own faults, and remains engrossed in correcting them. How, then, will he get the time to see the faults of others. Hadrat Murshidī Maulānā Muhammad Ahmad Sāhib *rahimahullāh* says with regard to this insight: "Ever since our eyes of insight opened, we fell from grace in our own eyes."

16. If a person claims that his eyes of insight have opened, but he is still ostentatious in his obedience to Allāh *taʿālā* and desires the wealth

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[1] *Tabaqāt*, vol. 2, p. 4.

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and possessions which others have, then he is a liar.

17. If you desire honesty in your speech, you must constantly read Surah al-Qadr. If you desire sincerity in all your actions, you must constantly read Sūrah al-Ikhlāṯ. If you desire ease in your sustenance, you must read Sūrah al-Falaq constantly. If you desire peace from everything, you must read Sūrah an-Nās constantly.

Some people say that if you want to realize the above objectives, you must read these sūrahs at least 70 to 700 times daily.[1]

Note: A Ḥadīth states that if a person reads Sūrahs al-Ikhlāṯ, al-Falaq and an-Nās three times each in the morning and evening, he will be protected against all evils.

18. If a person applies himself to adopting just one quality, he will become an imām of all the people of his time, viz. turning away from this world, and bearing the pains caused by worldly people.

19. If a person makes objections over the different states of the *Ahlullāh*, he will certainly experience three types of death before his actual death. They are: the death of disgrace and humiliation, the death of poverty and need, the death of going to

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[1] *Ṯabaqāt*, vol. 2, p. 4.

people for the fulfilment of his needs. In such a case, he will not find anyone to show mercy to him.

Note: Glory to Allāh! What beneficial words of advice! What a great thing it is to do what we are ordered to do, and to abstain from what is prohibited to us.[1]

Demise

He was travelling to Makkah Mukarramah in 654 A.H. In the course of his journey, he reached a jungle which had only brackish water. He passed away there, and through his blessings, the water of the area became sweet. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Tabaqāt*, vol. 2, p. 4.

[2] *Nafahātul Uns*, p. 826.

Hadrat Shaykh ʿAlī Abul Hasan Maghribī *rahimahullāh*

Allāh's favour

He said: "O Allāh! When will I be considered to be Your grateful servant?" A voice replied saying: "When you do not consider anyone else to have been favoured." He asked: "How can that be when You have favoured the Prophets, *ʿulamā'* and kings?" He received a reply: "If there were no Prophets, you would not have been guided? Who would you have followed in the absence of *ʿulamā'*? How would you have lived in peace and security if these kings were not here? You should consider all these to be Our favours and bounties to you."

Note: Glory to Allāh! These are very valuable words which ought to be considered all the time.

Statements

Your happiness should not be confined to the fulfilment of your aims and acquisition of your needs. Rather, you should experience happiness when you supplicate before Allāh *taʿālā*, present your needs to Him, and converse with Him. If not, you will be considered to be a *mahjūb* (one over whom is a veil – he has no direct bond with Allāh *taʿālā*).

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Demise

He passed away in 654 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tiqsār Juyūd al-Ahrār*, p. 91.

Hadrat Jamāl ad-Dīn Ahmad Hānsawī *rahimahullāh*

Name and lineage

His name is Ahmad, his title is Jamāl ad-Dīn, and his father's name is Muhammad.

He was born in 628 A.H.

Merits

He was a powerful orator. His lineage meets with Imām Abū Hanīfah *rahimahullāh*. He was from among the senior *khulafā'* of Shaykh Farīd ad-Dīn Ganj Shakkar *rahimahullāh*. He possessed excellent external and internal qualities. Shaykh Farīd *rahimahullāh* loved him dearly. This is why he spent twelve years with him in Hānsī. Shaykh Farīd *rahimahullāh* used to say: "Jamāl (which means beauty) is our *jamāl*." He would also say: "Jamāl, it is my desire to walk around you." Whenever Shaykh Farīd conferred *khilāfat* to anyone, he would send the person to Shaykh Jamāl. If Shaykh Jamāl accepted the person, Shaykh Farīd would continue the person's *khilāfat*. But if Shaykh Jamāl did not approve of it, Shaykh Farīd would cancel it. He would not accept the person again, and say: "If Jamāl tears someone, Farīd cannot stitch him."[1]

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[1] *Akhbār al-Akhyār*, p. 151.

A person from Hānsī went and presented himself before Shaykh Farīd. The latter asked him: “How is my Jamāl?” The man replied: “Ever since he established a bond with you, he spends his time in spiritual exercises and striving. He has put an end to visiting people and moving about. He is living in poverty.” Shaykh Farīd was most pleased at hearing this, and said: “All praise is due to Allāh *taʿālā*.” He then made *duʿā* to Allāh *taʿālā* for his well-being.

It is related that Shaykh Jamāl heard the following Hadīth one day:

القبور روضة من رياض الجنة أو حفرة من حفر النيران

The grave will either be one of the gardens of Paradise or the pits of the Hell-fire.

He became very concerned and restless after hearing this warning of the Hadīth. After he passed away, the people made several intentions of building a dome over his grave. Eventually, the grave was dug for this purpose. When they reached close to the bottom, they saw a window in the direction of the qiblah from which the fragrance of Paradise was coming in. They closed the window immediately, filled the grave, and constructed the dome.[1]

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[1] *Akhbār al-Akhyār*, p. 152.

Teachings

Shaykh Ahmad Hānsawī wrote several booklets and poems. One of them is in Arabic, and it contains different words in rhymed stanzas. It is titled *Mulhamāt*. He writes: "Sufism is an outstanding state which brings about the following qualities: capability, chastity, abstinence, purity, piety, obedience, worship, the ability to lead a life of poverty, contentment, self-respect, courage, religiosity, trustworthiness, vigilance, *tahajjud*, servitude, humility, submission, forbearance, tolerance, pardon, concealing faults, mercy, spending in Allāh's cause, self-sacrifice, feeding people, kindness and affection, abhorrence for all besides Allāh *taʿālā*, devotion in Allāh's worship, aloofness from the creation, honesty and patience, silence and forbearance, acceptance [of Allāh's decree] and modesty, generosity and poverty, fear and hope, spiritual striving and meditation, affinity and friendship, continuity on worship, good dealings, *tauhīd* and culture, abstinence and solitude, silence, dignity, dissimulation, love and affection, concern, consideration, kindness, intercession, gentleness, thoughtfulness, striving, gratitude, reflection, remembrance, honour, respect, desire and yearning, self-respect and admonition, insight and vigilance, wisdom, devotion to Allāh *taʿālā*, courage, true recognition of Allāh *taʿālā*, service and submission, reliance, worry, conviction, confidence, independence, steadfastness, and good character."

After listing the above qualities, he said:

وكل فقير إذا وجدت فيه هذه الصفات سمي فقيرا كاملا، وإذا فقدت لم يسم فقيرا.

Every Sufi in whom these qualities are found will be a perfect Sufi. But if they are not found in him, he will not be called a Sufi.

Shaykh Jamāl's grave is in Hānsī, and his three sons are buried with him.

It is related that after he passed away, people saw him in a dream. When they asked him how he fared, he replied: "After I was buried in my grave, two angels of punishment came to me. They were immediately followed by two other angels who came and informed them saying: "He has been pardoned because immediately after the *maghrib salāh*, he used to perform two *rakʿats* of salāh in which he used to read Sūrah al-Burūj and Sūrah at-Tāriq. And he used to read Āyatul Kursī after every *fard salāh.*[1]

Demise

Akhbār al-Akhyār states that he passed away in 700 A.H. But *Tārīkh Daʿwat wa ʿAzīmat* (vol. 3, p. 46) states that he passed away in 659 A.H. May Allāh *taʿālā* illuminate his resting place.

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[1] *Akhbār al-Akhyār*, p. 153.

Shaykh al-Islam ʻIzz ad-Dīn ibn ʻAbd as-Salām *rahimahullāh*

Name and lineage

His name is ʻIzz ad-Dīn, his title is Sultān al-ʻUlamā', and his father's name is ʻAbd as-Salām. Some people give him the title Malik al-ʻUlamā'.

Birth and education

He was born in 579 A.H. in Damascus. He studied under the famous teachers and *ʻulamā'* of Damascus. This included erudite scholars like Fakhr ad-Dīn ibn ʻAsākir, Sayf ad-Dīn Āmidī and Hāfiz Abul Qāsim ibn ʻAsākir.

According to some narrations, he commenced his studies at a very young age but acquired erudition in all the sciences very quickly. His contemporaries acknowledged his great position and status. ʻAllāmah Ibn Daqīq al-ʻĪd – in some of his writings – refers to him as Sultān al-ʻUlamā'.

When he went to Egypt in 639 A.H., Hāfiz ʻAbd al-ʻAzīm al-Mundhirī *rahimahullāh*, the author of *at-Targhīb wa at-Tarhīb*, declined from issuing any further *fatāwā* and said: "It is not permissible for anyone else to issue *fatāwā* in a city where ʻIzz ad-Dīn ibn ʻAbd as-Salām is residing."

Shaykh Jamāl ad-Dīn ibn al-Hājib is of the opinion that the position of ʻIzz ad-Dīn is higher than that of Imām Ghazzālī *rahimahullāh* in the field of *fiqh*.

Dhahabī *ra<u>h</u>imahullāh* writes in his book, *al-ʿIbar*:

انتهت إليه معرفة المذهب مع الزهد والورع، وبلغ رتبة الإجتهاد

He reached a level of perfection in his knowledge of the madh-hab (juristical schools) together with abstinence and asceticism. And he reached the level of ijtihād (the ability to make independent judgement).

Shaykh ʿIzz ad-Dīn ibn ʿAbd as-Salām used to conduct his classes in Zāwiyah Ghuzza Ilayh in Damascus, and was the imām at the Jāmiʿ Umawī for quite some time. Shaykh Shihāb ad-Dīn Abū Shāmah says that many innovations which had become common in his time were cast aside through his efforts. He openly opposed the *<u>s</u>alātur raghā'ib*[1] and the customs of the 15th of Shaʿbān, and proved that they were *bidʿāt* (innovations). Some senior *ʿulamā'* were silent in this regard. Al-Malik al-Kāmil insisted on him to take up the position of judge in Damascus, and

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[1] This was a <u>s</u>alāh which used to be performed on the 27th of Rajab in a particular manner, and many virtues were given with regard to it. It was introduced in 448 A.H. Similarly, 100 *rakʿats* of <u>s</u>alāh used to be performed in a particular way on the 15th of Shaʿbān. The *ʿulamā'* of the Ahl as-Sunnah consider both to be innovations. Ibn Subkī refers to them as despicable innovations. Imām Nawawī *ra<u>h</u>imahullāh* refers to them with the words: fabricated, rejected, despicable. (*Itti<u>h</u>āf as-Saʿādah*, vol. 1, p. 425; *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 288).

he accepted after laying down many conditions. While he was holding this position, he went on behalf of al-Malik al-Kāmil as an envoy to the capital, Baghdad.

Good counsel to the Sultāns and desiring the well-being of Islam and Muslims

Shaykh ʿIzz ad-Dīn was the most senior *Dīnī* personality in Shām. He was accorded a lot of respect by the Sultāns. He commanded a lot of awe, was very dignified, and was an imposing figure. He never presented himself before any king of his own accord. If any king or ruler requested his attendance, he would go and give him correct advice; and would not be found lacking in his concern for the well-being of Islam and Muslims.

When Sulṯān al-Malik al-Ashraf was on his death bed, he sent his most senior officer to the Shaykh with the following message: "The one who loves you, Mūsā ibn al-Malik al-ʿĀdil Abū Bakr, conveys *salām* to you, and requests you to visit him and make *duʿā* for him. He requests you to give him such advice which will be of use to him tomorrow when he is presented before Allāh *taʿālā*."

When the Shaykh received this message, he said: "Visiting the sick is a superior form of worship because its benefit – *inshā Allāh* – goes to others as well." Consequently, he went to visit the Sulṯān who was overjoyed by his visit, and kissed his hands. Prior to this, the Sulṯān had some

misunderstanding and was quite displeased with him. The Sulṯān sought his forgiveness by saying: "Pardon me, make *duʿā* for me, and give me some advice."

The Shaykh said: "As for pardoning and forgiving you, I pardon and forgive Allāh's servants every night before I go to sleep. I only go to sleep when no one has any claim or complaint against me. Instead of my reward being on people's shoulders, it is with Allāh *taʿālā*. As He says [in the Qur'ān]:

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللهِ

The one who pardons and does good, his reward is with Allāh.

As for *duʿā*, I make the most *duʿā* for the Sulṯān because in his rectitude lies the good and success of Islam and the Muslims. May Allāh *taʿālā* bestow the Sulṯān with insight in matters which he will have to answer before Allāh *taʿālā*.

Advice to the Sultān

As for advising you, it has now become compulsory and obligatory because the Sulṯān has requested it and is asking for it. This is what I have to say: There is lot of noise about the Sulṯān's victories and his power over the enemy. At present, the situation is such that the Tartars are creeping into the Islamic lands. They have received information that you do not have the time to wage war against Allāh's enemies and the

opponents of Muslims. You are presently turning your attention to fighting against al-Malik al-Kāmil, and you are lying in wait to attack him. Al-Malik al-Kāmil is your brother and close relative. All I have to say to you is to turn your attention away from your brother and direct it towards the enemies of Islam. Do not break your relations in these final hours [of your life]. Make the intention of helping Allāh's *Dīn* and raising it's head. If Allāh *taʿālā* blesses the Sulṯān with good health, we have hope that Allāh *taʿālā* will give you victory over the unbelievers, and this good fortune will be recorded in your book of deeds. But if Allāh *taʿālā* has willed something else, the Sulṯān will depart from this world with the intention which he made."

The Sulṯān said: "May Allāh *taʿālā* reward you well for this timeous warning and sincere advice." He immediately issued an order for the army to turn its direction away from Egypt (which was were al-Malik al-Kāmil was), and to direct it towards the Tartars. The army must proceed from where it is, and camp at Qusayrah. Consequently, his orders were carried out immediately, and the people came to know of the Sulṯān's intention of waging war against the Tartars.

Al-Malik al-Ashraf requested more advice, so the Shaykh said: "The Sulṯān is here on his death-bed, while his deputies and officials are enjoying themselves, wine is being passed around, sins are being committed, and various new forms of taxes are being imposed on the Muslims. The best deed

which you can present before Allāh *taʿālā* is to put an end to all this filth and evil. Put an end to all these new taxes, stop all injustices, and redress all grievances."

Al-Malik al-Ashraf immediately issued orders prohibiting all these evils and said: "May Allāh *taʿālā* reward you on behalf of all Muslims with the best of rewards for this *Dīnī* service and good counsel. And may He – through His kindness and generosity - bless me with your companionship in Paradise." The Sulṯān gave him 1 000 Egyptian dīnārs but the Shaykh excused himself from accepting this money, saying: "My meeting with you was solely for Allāh's pleasure. I do not want to adulterate it with any worldly motive."

The Sultān's courage in Shām

Sāliḥ Ismāʿīl, the deputy of al-Malik al-Ashraf, sought the help of the Europeans against al-Malik aṣ-Sāliḥ Najm ad-Dīn Ayyūb, the king of Egypt (who was threatening to attack Shām). In return for their [Europeans'] services, he gave a written order promising them the towns of Saydā, Thaqīf and a few forts. These cordial relations with the Europeans caused the latter to become very informal and audacious. They would come to Damascus to purchase weapons. The Shaykh was very hurt by this situation where the Europeans were coming into the city of the Muslims, and buying weapons from them to kill Muslims. The dealers in weapons asked the Shaykh for a *fatwā* in this regard. He explicitly stated that it was

harām to sell weapons to the Europeans because you know fully well that these weapons will be used against your Muslims brothers.

The Sultān's lack of courage, and the humiliation of Islam affected the Shaykh severely. He stopped making *duʿā* for the Sultān in his sermons. When he used to complete the two sermons (*khutbahs*) [after the *jumuʿah salāh*], he would make a fervent *duʿā* as follows: "O Allāh! Protect and help Islam and the defenders of Islam. Disgrace and defeat the heretics and enemies of Islam." All the Muslims would say *āmīn* to this *duʿā* with intense emotion.

The government officials created an uproar over this and informed the Sultān about it. A warrant was issued for the arrest of the Shaykh, and he was imprisoned for some time. He was then moved from Damascus to Jerusalem.

In the meantime, Sultān Sālih Ismāʿīl, al-Malik al-Mansūr – the governor of Hims – and the European commanders together with their armies and troops came to Jerusalem with the intention of advancing towards Egypt. Shaykh ʿIzz ad-Dīn's disapproval constantly bothered the heart of Sālih Ismāʿīl, and he was worried about it. He chose one of his confidants, gave him his head-scarf, and said: "You must present this head-scarf to the Shaykh, and say to him with absolute flattery and adulation that he can return to his previous services and positions with full honours. If he accepts, you must bring him to me. If he refuses,

you must bring him to the tent which is adjacent to mine, and keep him imprisoned there."

The *amīr* (the confidant of Sālih Ismāʿīl) went to the Shaykh, and left no stone unturned in flattering him, showing honour to him, and in trying to win him over. He eventually said to him: "You should at least pay respects to the Sultān and kiss his hands, and this entire episode will be forgotten. You will then be returned to your former positions with an even higher status." The Shaykh gave him a reply which will always be remembered in history. He said:

والله، يا مسكين، ما أرضاه أن يقبل يدي فضلا أن أقبل يده، يا قوم أنتم في واد وأنا في واد، والحمد لله الذي عافاني مما ابتلاكم به.

O you poor fellow! By Allāh I will never allow him to kiss my hands, let alone my kissing his hands. O people! You are in a certain world, and I am in a different world. All praise is due to Allāh for having kept me free from the tribulation which He put you through.[1]

On hearing this reply, the *amīr* said: "If that is the case, I have been ordered to arrest you." The Shaykh said: "You may do as you please, do not delay in the least." He took him and placed him in the tent next to the Sultān's tent. The Shaykh

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[1] *Tabaqāt ash-Shāfiʿīyyah*, vol. 5, p. 101.

spent his time reading the Qur'ān while the Sulṯān continued listening to him from the next tent. One day he asked the European commanders: "Do you hear the Shaykh reading the Qur'ān?" They replied: "Yes." He asked: "Do you know that this is the most senior priest of the Muslims? I have imprisoned him because he is against the handing over of the Muslim forts to you, and he made objections to it. I removed him from his position of *khaṯīb* (one who delivers the Friday sermon) in Damascus and from other positions which he held. I then expelled him from Damascus. I have now imprisoned him here for your sake." The Christian leaders said: "If he had been our priest, we would have washed his feet and drank the water."

During this time, the Egyptian forces arrived. Sālih Ismāʿīl was defeated, the European armies were killed, and the Shaykh proceeded to Egypt, safe and sound. On the way, he passed Kirak. The governor of this place requested him to stay over. He replied: "This small town cannot bear my knowledge."

Shaykh ʿIzz ad-Dīn in Egypt

The Sulṯān of Egypt, al-Malik as-Sālih Najm ad-Dīn, welcomed the Shaykh and appointed him as the *khaṯīb* of Jāmiʿ ʿAmr ibn al-ʿĀs, the judge of al-Wajh al-Qibalī, and the reconstruction and re-inhabitancy of ruined and deserted *masājid*. When the Sulṯān constructed Madrasah Sālihīyyah, he appointed the Shaykh to teach the

Shāfiʿī *madh-hab*. He fulfilled the responsibility of teaching and spreading knowledge with total dedication. People benefited tremendously from him.[1]

The Shaykh's forthrightness and speaking out the truth

Fakhr ad-Dīn ʿUthmān was the principal of the royal palace and the chief administrator of the Sultanate of Egypt. He constructed a music room on the roof of one of the *masājid* of Egypt. Drums and other instruments were now played there. When Shaykh ʿIzz ad-Dīn verified the facts, he ordered for the destruction of the building (as his position of judge and person in-charge of the *masājid*). He then issued a decree stating that Fakhr ad-Dīn was *sāqiṯ ash-shahādah* (one whose testimony is not acceptable in court). At the same time, he also handed in his resignation from the judiciary.

This stand which was adopted by the Shaykh did not decrease his position in any way in the sight of the Sulṯān. In fact, he reappointed him to the judiciary. The Shaykh's judgements were highly respected, and he commanded a phenomenal religious influence. His influence can be gauged from the following incident: al-Malik aṯ-Ṯāliḥ, the Sulṯān of Egypt, sent an envoy to the *khalīfah* in Baghdad with a certain message. When the envoy

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, p. 293.

conveyed the Sulṯān's message to the *khalīfah*, the latter asked: "Did you personally hear this message from the Sulṯān or was it via someone?" the envoy said: "I heard it from the principal of the royal palace, Fakhr ad-Dīn." The *khalīfah* said: "His testimony is not acceptable because Shaykh ʿIzz ad-Dīn labelled him as *sāqiṯ ash-shahādah*. So we cannot accept what he says."

The envoy had to go back to Egypt, hear the message directly from the Sulṯān, return to Baghdad and convey the message to the *khalīfah*.

There is a more astonishing story about his courage and boldness. It was the day of *ʿīd* and there was a royal assembly in the palace. The Sulṯān was seated on his throne with all his dignitaries and notables. The royal armies were standing at attention. The *amīrs* were coming one after the other, and paying homage to the Sulṯān.

In the midst of this fully-attended court, the Shaykh addressed the Sulṯān by his name and said: "Ayyūb! What reply will you give to Allāh *taʿālā* when He asks you: 'Did We give you the Sultanate of Egypt so that wine could be consumed freely?'" The Sulṯān asked: "Is this a fact?" The Shaykh replied: "Yes, it is openly sold in such and such place. And other impermissible deeds are committed while you are seated here in all your pomp." The Sulṯān said: "I have nothing to do with it. It is a practice which is continuing

since my father's rule." The Shaykh said: "So you are also from among those who say in reply:

إِنَّا وَجَدْنَا آبَآءَنَا عَلَى أُمَّةٍ

This has been coming down to us from our forefathers.

The Sulṯān immediately issued an order for the closure of the drinking-house.

One of the students of the Shaykh relates: On our return from the royal assembly, I said: "Haḏrat! What happened?" He replied: "When I saw the scene of the Sulṯān sitting there with all his glory and pomp, I feared he might be overtaken by pride and will succumb to his *nafs*. I said what I said for his rectification." I asked: "Did you not feel any fear [for having spoken to him in such a way]?" The Shaykh replied: "I was so conscious of the awe and greatness of Allāh *taʿālā* at the time, that the Sulṯān appeared like a small cat before me."[1]

Noble character

Together with his knowledge, merits, dignity and awe-inspiring personality; the Shaykh was extremely noble-hearted, generous and munificent. The Chief Judge, Badr ad-Dīn Jumāʿah, relates: During his stay in Damascus,

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 295.

we experienced a year when the prices of everything dropped drastically. The prices of the orchards dropped, and were being sold at very cheap prices. The Shaykh's respected wife gave him some jewellery to purchase an orchard where they could spend summer. He sold the jewellery and gave the entire amount in charity. His wife asked him: "Did you buy an orchard?" He replied: "Yes, but in Paradise. I saw people who were really suffering and in pain. So I spent the amount which I got for the jewellery on those suffering people." His wife said: "May Allāh *taʿālā* reward you."

The Chief Judge adds: Despite the Shaykh living a life of poverty, he was very generous and big-hearted. There were times when he had nothing to give, so he would tear a portion of his turban and give it to the beggar.

Shaykh ʿIzz ad-Dīn did not confine his boldness and frankness to the Sulṯāns and rulers. He was very bold and forthright against his own self.

Ibn as-Subkī and Suyūṯī relate: During his stay in Egypt, he erred in one of his *fatāwā* which he issued. So he announced: The person to whom Ibn ʿAbd as-Salām [referring to himself] issued a certain *fatwā* should not act on it because it is incorrect.

It becomes clear from the narratives of Ibn as-Subkī that together with external sciences, the Shaykh was embellished with internal spiritual

sciences. Although his *īmān*, conviction, reliance on Allāh *taʿālā*, fearlessness, bravery, and incidents of his frankness before worldly people are proofs of this, Ibn as-Subkī clearly states in *Tabaqāt* that the Shaykh benefited from the company of Imām-e-Tarīqah Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh*, and received *ijāzah* (permission) from him to guide and induct *murīds.*

Demise

The Shaykh passed away on 9 Jumādā al-Ūlā 660 A.H. at the age of 83. This was during the era of al-Malik az-Zāhir Baybars. The latter was very much affected by the Shaykh's death. He used to say: "It was by Allāh's will that he had to die during my rule." Dignitaries of the court, members of the Sultanate and the royal armies attended his *janāzah salāh*. The Sultān personally carried him on his shoulders and took a part in his burial.

When the Shaykh's funeral passed beneath the royal palace and the Sultān saw the large droves of people, he said to his close associates: "I think my Sultanate is getting strong today because this person, who holds so much of sway among the masses, would have been able to sweep away my Sultanate by a mere gesture of his hands. Now that he has passed away, I believe that my

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Sultanate is here to stay." May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 302.

Hadrat Farīd ad-Dīn Masʿūd Ganj Shakkar *rahimahullāh*

Name and lineage

His name is Masʿūd, his title is Farīd ad-Dīn, his father's name is Shaykh Kamāl ad-Dīn. He is generally remembered as Ganj Shakkar. He is a Fārūqī by lineage [i.e. from the progeny of Hadrat ʿUmar Fārūq *radiyallāhu ʿanhu*].

Birth

During the attacks of the Tartars, his grandfather, Qādī Shuʿayb, left Kabul and came to Lahore. He lived in Qusūr for some time. He was given the post of judge in the town of Kahnīwāl. The Shaykh was born here in 569 A.H.

Merits

Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh* was the founder and initiator of the Chishtīyyah *silsilah* in India. In similar manner, Khwājah Farīd ad-Dīn *rahimahullāh* was its reviver and restorer. It was through his two *khulafā'*, viz. Sultān al-Mashā'ikh Hadrat Khwājah Nizām ad-Dīn Dehlawī *rahimahullāh* and Hadrat Shaykh ʿAlā' ad-Dīn ʿAlī Sābir Pīrān Kalīrī *rahimahullāh*, that this *silsilah* spread in India. It is still alive and flourishing through their *khulafā*.

Education and training

He travelled to Multān when he was still a young boy. (In those days, Multān was the largest centre

of Islamic sciences). He studied under the senior lecturers of the city. He studied the book of jurisprudence, *an-Nāfiʿ*, under Maulānā Minhāj ad-Dīn Tirmidhī. In 584 A.H. he had the opportunity of visiting Khwājah Quṯb ad-Dīn Bakhtiyār Kākī *raḥimahullāh* and had the honour of pledging *bayʿah* to him. Shaykh Farīd ad-Dīn was so overtaken by him that he decided to give up his studies and remain in his company. But Khwājah Ṣāḥib *raḥimahullāh* did not approve and instructed him to complete his studies. He did this by travelling to centres of learning in India and abroad.[1]

When he completed his studies he presented himself to his shaykh in Delhi. The shaykh chose a place near Ghaznīn Gate for him, where he became occupied in spiritual exercises and striving. After completing the levels of *sulūk*, he was honoured with *khilāfat*, and – after obtaining his shaykh's permission – he decided to settle down in Hānsī which was the hometown of one of his dear friends (who later became his senior *khalīfah*), viz. Shaykh Jamāl ad-Dīn Khaṯīb Hānsī *raḥimahullāh*. Shaykh Farīd was in Hānsī when his shaykh passed away. He reached Delhi three days after his demise. He made *duʿā'* at his shaykh's grave side, and Qāḍī Ḥamīd ad-Dīn Nāgaurī gave him his *khirqah* and other items which the shaykh had bequested for him. This

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 36.

was a sort of announcement that he was to be his successor. Shaykh Farīd performed two *rakʿats* of salāh, donned the *khirqah*, and sat in his shaykh's place.

Arrival in Delhi

It was his third day since taking his shaykh's place, when a person by the name of Sarhangā who was his devoted follower and associate from Hānsī, came to Delhi to meet him. The attendants did not allow him to go inside to meet the Shaykh. The large number of people who were crowding outside made it difficult for him to get an opportunity to meet the Shaykh. He was waiting to meet him, when the Shaykh himself came outside. Sarhangā fell at his feet and said: "When you were in Hānsī, it was easy to meet you. But now, poor people like us are not accommodated."

The statement struck the Shaykh's heart and he realized that this was a warning from the unseen. Living peacefully in Delhi did not afford him to mix and intermingle with the masses and the poor people. There was a need for him to undergo further training. He immediately went to his associates and said that he was going to Hānsī. The people said: "Shaykh Quṯb ad-Dīn appointed you to this place. Where are you going?" He replied: "The Shaykh entrusted me, now whether

I live in the city or in the jungle, he will be with me."[1]

He decided to stay in Hānsī because he will be able to live peacefully and anonymously. He became popular because of one of Khwājah Quṯb ad-Dīn's *murīd*, Maulānā Turk Muhammad (who informed the people of Hānsī of his position and rank). This caused people to come to him in droves. He proceeded to Kahnīwāl which was his original hometown. Kahnīwāl was near Multān. His popularity and esteem spread far and wide.

Stay in Ajodhan

He now decided to stay in Ajodhan.[2] Someone said to him: The people there are delayed in believing, and not affable. The place too is unknown. But even when he went to Ajodhan, he became popular, and people from all sides assembled around him. The sun of his popularity and fame was at its zenith, and its rays were reaching far and wide. Its warmth was heating the hearts of those who were seeking Allāh *taʿālā*, and drawing them to him. Within a short time, he enjoyed so much of popularity that the line of those who came to meet him would not end, and

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[1] *Siyar al-Auliyā'*, p. 72.

[2] Ajodhan is now known as Pākpatan, and is a part of Pakistan.

his door would remain open until the middle of the night.[1]

Character

During his initial stay, he lived a life of abject poverty and hardship. The fruit of the *pīlū* would be boiled, some salt would be added to it, and this would be distributed among the poor people. He himself would eat this with his guests and attendants.

After some time, the situation changed to the extent that the royal kitchen would remain busy by day and night, and the number of people eating would continue until the middle of the night. Anyone who came here, received a share from the bounties of this kitchen, and would receive a full portion.

His affection and kindness was the same with everyone. Hadrat Khwājah Nizām ad-Dīn says: "He possessed remarkable strength and a unique way of life which was not easy for others to bear. His attention and affection was the same to those who had arrived recently, and those who were living with him for years." Maulānā Badr ad-Dīn Is-hāq says: "I was his special attendant (*khādim-e-khās*), and he would say to me whatever needed to be said. His condition in privacy and in the open was the same. There was no difference

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 39.

between his internal and external self. Although I served him and lived with him for many years, I did not see any change in his mannerisms."

He used to be overcome by humbleness and soft-heartedness. If he were to hear an admonitory statement, or a poem on the love of Allāh *taʿālā* were to be recited in his assembly, or he were to hear an emotional story about a pious elder; he would be overcome by crying. At times, he would cry while striking his beard. He used to keep fast all the time. He had a special affinity with reading and memorizing the Qur'ān. He used to emphasize fasting and memorizing the Qur'ān to his *khulāfā'* and close *murīds*.

He made it a principle throughout his life to remain aloof from the wealthy and people of authority. He would have no contact with them, and lead a life of asceticism. He considered this principle to be the *maslak* (way) of his respected *mashā'ikh*, the upholding of sincerity, and the secret behind the proliferation of the Tarīqah. Bearing these points in mind, he would adhere strictly to this principle.

One of his fellow brothers in the Tarīqah, Shaykh Badr ad-Dīn Ghaznawī *rahimahullāh* (who was a senior *khalīfah* of Hadrat Khwājah Qutb ad-Dīn *rahimahullāh*) had a special relationship with a dignitary of the Sultanate. The dignitary had constructed a *khānqāh* for him in Delhi and used to provide special services to him. When the

tables turned and the dignitary (*amīr*) was placed under chastisement of the royal court, the shaykh also experienced distress and embarrassment. The shaykh [Badr ad-Dīn] requested the shaykh [Farīd ad-Dīn] for *duʿā'*, so the latter wrote the following reply:

> "Any person who treads his own ways will certainly be caught out, and will always remain restless. You are from among the close associates of *Pīrān-e-Pāk*. Why, then, did you have a *khānqāh* constructed in a manner which was different to his ways? And why did you enter such a *khānqāh*? It was certainly not the way of Hadrat Khwājah Qutb ad-Dīn and Hadrat Khwājah Muʿīn ad-Dīn to have a *khānqāh* constructed for their selves and to run it like a business. Anonymity and obscurity were the hallmarks of their lives."[1]

Love for Allāh *taʿālā*

The real core of Hadrat Khwājah Farīd ad-Dīn's life and the quality which distinguished him from his contemporaries was his yearning, pain, and intense love for Allāh *taʿālā* and being intoxicated in His love. It was this quality which he instilled in ardent lovers like Hadrat Khwājah Nizām ad-Dīn and Hadrat ʿAlā' ad-Dīn ʿAlī Sābir. Intense

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 43.

love for Allāh *taʿālā* was the peculiar "merchandise" of the "shop of love" of Ajodhan.

Hadrat Khwājah Nizām ad-Dīn *rahimahullāh* relates an incident which occurred one day: "Shaykh-e-Kabīr (Hadrat Khwājah Farīd ad-Dīn) was in his room. His head was uncovered and the colour of his face had changed. He was walking around in the room in a sort of trance, and reading these couplets:

> "It is my hope to always live while belonging to You alone. When I am turned to soil, I must live beneath Your feet. You alone are the object of my poor and helpless self in both the worlds. I live for You alone, and I die for You alone."

He would fall into prostration after saying this poem. He would read the poem again while walking around the room, and fall into prostration again. This continued for quite some time.[1]

The Sultan's confidence in him

On one occasion, Sultān Nāsir ad-Dīn Mahmūd's entire army which had accompanied the Sultān on his journey to Auch and Multān, presented itself to Khwājah *rahimahullāh* in Ajaudhan.

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[1] *Siyar al-Auliyā'*, p. 123.

Hadrat Khwājah Nizām ad-Dīn relates this incident:

> "The crowd was beyond control. Eventually, the attendants decided to suspend the sleeve of Hadrat Khwājah from the upper room. The members of the army would pass underneath, kiss it and proceed. Eventually, the sleeve was reduced to shreds. He was forced to go to the musjid, where he said to his attendants: 'Make a circle around me, and no one must be allowed to come within the circle.' The people would enter the musjid, stand outside the circle, offer *salām* to him and proceed. Suddenly an old carpet-weaver broke through the circle and fell at the Shaykh's feet. He held his feet, kissed them and said: 'O Shaykh Farīd! Are you fed up? You must be even more thankful to Allāh *taʿālā* for this honour.' On hearing this, the Shaykh said *Allāhu akbar*, praised the carpet-weaver, and apologized to him."[1]

Sultān Nāsir ad-Dīn wanted to meet the Shaykh personally. His deputy, Ghiyāth ad-Dīn Balban, who was with him said: "The army is too large, and Ajaudhan is a hell and gone place. If you permit, I will present myself to him, apologize on

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[1] *Siyar al-Auliyā'*, p. 65.

your behalf, and present him with some gifts."
So he took some cash, and title deeds for four villages and presented himself before the Shaykh. He offered the money and the title deeds from the Sul<u>t</u>ān. The Shaykh said: "What is this?" Ghiyāth ad-Dīn said: "This is some money, and these are title deeds of properties given to you from the Sul<u>t</u>ān." The Shaykh smiled and said: "You can give me the cash, but take the title deeds back because there are many who want it." Saying this, he distributed all the money among the poor fakirs.

Sul<u>t</u>ān Ghiyāth ad-Dīn had a lot of confidence in the Shaykh. He considered the acquisition of the Sultanate of Delhi to be through the blessings of the Shaykh's *duʿā'* and love. He felt it an honour to serve the Shaykh's attendants.

<u>H</u>a<u>d</u>rat Shaykh Farīd ad-Dīn *ra<u>h</u>imahullāh* had friendly and brotherly relations with his contemporaries and senior *mashā'ikh* of the other *silsilahs*. He appreciated them and valued their status. Shaykh al-Islam Shaykh Bahā' ad-Dīn Zakarīyyā Multānī *ra<u>h</u>imahullāh* was a senior shaykh of the Sahrawardīyyah *silsilah*, and one of the great spiritual leaders and *dāʿīs* (those who are engaged in *daʿwah*) of India. He was the shaykh's contemporary and about the same age as him. The two had a sincere and cordial relationship. There used to be very interesting and informal writing and correspondence between the two. Shaykh Farīd ad-Dīn used to address Shaykh Bahā' ad-Dīn with the title of Shaykh al-

Islam. The *khulafā'* and *murīds* of the two used to meet each other with much love and sincerity. They acknowledged each other, and respected the piety of each other. There was a very loving and deep bond between Shaykh Rukn ad-Dīn Abū al-Fath, who was the grandson of Shaykh al-Islam, and the *khalīfah* of Shaykh-e-Kabīr [Farīd ad-Dīn], Sultān al-Mashā'ikh Nizām ad-Dīn Auliyā'.[1]

Note: By studying the lives of our pious elders, we can gauge the extent of love and affection which they had for each other. See how they used to respect and honour each other. These qualities are almost non-existent among us although we are considered to be aligned to these pious personalities. We seek refuge in Allāh *ta'ālā*.

Hadrat Shaykh Muhaddith 'Abd al-Haqq Dehlawī *rahimahullāh* writes as follows:

> "He was a *khalīfah* of Hadrat Qutb ad-Dīn Bakhtiyār Kākī *rahimahullāh* and benefited from the company of Khwājah Ajmerī *rahimahullāh*. He is listed among the prominent *Auliyā'*. Spiritual exercises, striving, poverty, and abstinence from the world were his most beloved occupations. He was a sign of *kashf* (exposition) and *karāmat* (extraordinary feats), and a glittering

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[1] *Tārīkh Da'wat wa 'Azīmat*, vol. 3, p. 41.

> example of yearning and love. He would always remain anonymous and unknown. He would conceal himself from the public eye, and would constantly move from one place to another. He eventually settled down in Ajaudhan (presently known as Pāk Patan).
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> On one occasion, the clothes which he was wearing became worn out and torn. A person presented a *kurtah* to him. He put it on, removed it immediately, gave it to Shaykh Najīb ad-Dīn al-Mutawakkil, and said: 'The enjoyment and joy which I experience in wearing these old clothes, I am not finding it in these new clothes."

It is related that Shaykh Farīd ad-Dīn's worker bought salt to the value of one paisa on credit. When he cooked the food and sent it to the Shaykh, the latter – through inner spiritual perception – came to know of it. He said to his worker: "I am getting the smell of treachery from this food. This food is not permissible for me." He sent the food back and did not eat it.

<u>The reason for being called Ganj Shakkar</u>

The following incident shows why he became known as Ganj Shakkar. Some traders were taking sugar (*shakkar*), and Shaykh Farīd asked them for some. They said: "O Shaykh! You are

making a mistake. The camels are not carrying sugar, they are loaded with salt." The Shaykh said: "It must be salt then." When the traders reached their destination and unpacked the camels and goods, they saw that it really was salt." They realized that this happened because of the Shaykh's *duʿā'*. They hastened to the Shaykh and said: "We really did make a mistake. Pardon us, and make *duʿā'* it turns to sugar once again." The salt turned to sugar once again by virtue of the Shaykh's *duʿā'*.

Intense striving

Hadrat Ganj Shakkar *rahimahullāh* bore many hardships in traversing the path of *sulūk*. Acting under the instruction of his shaykh, he spent forty days in a well.[1] The book, *Rāhat al-Qulūb*, states that he spent an entire period standing while in the world of contemplation. He did not sit for a single moment. His feet became swollen, and blood would flow from them. He did not remember whether he ate or not during this period. After the *fajr salāh*, he would remain in *sajdah* (prostration) for a long time.

Hadrat Khwājah Muʿīn ad-Dīn *rahimahullāh* went to see him in his room. Because of his intense striving, he had become extremely weak and could not get up out of respect for Khwājah

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[1] *Siyar al-Auliyā'*, p. 70.

Sāhib. He had become very thin and weak, and had to take support to get up and sit up.[1]

On one occasion, he got up and wanted to walk a bit. He took support from a walking stick, walked a few steps, and the colour on his face changed. He left the walking stick. Hadrat Khwājah Nizām ad-Dīn Auliyā' was with, and asked him the reason for his discomfort. He said: "I had taken support from my walking stick, so I received a reprimand saying: 'Are you taking support from others [apart from Me]?' This is why I left the stick.

He used to fast all the time. Even if he faced an obstacle, he would not break his fast. In the month of Ramadān, he would read the entire Qur'ān two times in the *tarāwīh salāh*. At times, he would read ten *pārās* more than normal. If any part of the night remained, he would end the *tarāwīh salāh*. Hadrat Khwājah Nizām ad-Dīn *rahimahullāh* used to join him in the *tarāwīh salāh*.

He used to be overcome by submission [before Allāh *ta'ālā*]. When seated in the assemblies with his *murīds*, he would cry repeatedly, and weep bitterly at times.[2]

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[1] *Khayr al-Majālis*, p. 224.

[2] *Bazm Sūfiyah*, p. 164.

Poverty

He spent his entire life in poverty, abstinence, and independence from all luxuries. He was very carefree when it came to his clothing and food. He used to open his fast with *sharbat* (a beverage). A bowl of *sharbat* which contained raisins would be presented to him. He would distribute half or two thirds of it to those who were present, and drink the remainder. Sometimes, even from the remainder he would drink a little, and pass it on to others. If there was any food in the house, two *rotīs* would be brought to him. He would eat a piece from it, and distribute the balance to those who were present.[1]

Various types of foods would be prepared from the main kitchen and laid out on the table. The guests would partake of these, but he would not eat. The most he would eat is some millet *rotī*.[2]

Independence

Despite the life of poverty and hardship which he lived, he was – like his shaykh – totally aloof from worldly wealth and possessions.

The governor of Ajaudhan tried to give him some money and title deeds to a few villages. He said: "If I were to accept these villages and money, people will no longer regard me to be a Sufi. They

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[1] *Fawā'id al-Fawā'id*, p. 51.

[2] *Siyar al-Auliyā'*, p. 38.

will refer to me as a wealthy man. After this, I will not be able to show my face to the Sufis, and I will not be able to join them."[1]

If he did accept anything from anyone, he would spend it in Allāh's cause. The Sultān of Balban once sent a large amount of money to him. He only accepted it after the Sultān persisted and insisted. But the moment he received it, he ordered for it to be distributed among the poor. Maulānā Badr ad-Dīn Is-hāq distributed the entire amount before the start of the night. He then took a lamp to check if all had been distributed. He found one coin which he placed in his *topī* (hat) with the intention of giving it away to the poor the next morning. When the Shaykh entered the musjid to perform the *'ishā salāh*, he did not feel attached to it and felt a heavy burden. He asked Maulānā Badr ad-Dīn: "Did you distribute the entire amount?" Maulānā replied: "One coin is left over." The Shaykh took it and threw it away. He was then able to perform his salāh with peace of mind. But then he spent the entire night crying over having held the coin and making his hand filthy with it. He used to say: "Whatever and no matter how much is spent in Allāh's path is not regarded as *isrāf* (extravagance, wastage). Anything spent for any cause other than Allāh's is regarded as *isrāf*."[2]

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[1] *Jawāhir Farīdī* and *Rāhat al-Qulūb*.

[2] *Siyar al-Aqtāb*, p. 169.

When visitors used to bring sweet-meats, there would be entire piles of it. But these would be distributed among the children of Ajaudhan and other poor people.[1]

Soft-heartedness and affection

He was extremely soft-hearted by nature. Four Sufis came on one occasion and spoke to the Shaykh in a harsh and stern tone. Despite this, he tried to speak affectionately to them and to be hospitable to them. But they did not desist. When they were leaving, the Shaykh advised them not to take the deserted path, but they did not pay heed. When they left, they began crying and screaming, as though someone died. Later, it was learnt that a hot wind surrounded them from all sides and they died.[2]

Another fakir came on another occasion, and said to the Shaykh in a harsh tone: "You have established yourself as an idol, so that people may worship you." The Shaykh replied: "I did not make myself, Allāh *taʿālā* made me. No one can do anything of his own accord. Allāh *taʿālā* is the Creator, and He bestows to His servants." When the fakir heard this, he said: "Well done to you on your forbearance!"

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[1] *Rāhat al-Qulūb*, p. 57.

[2] *Fawā'id al-Fuwād*, p. 251.

Humility

The Shaykh experienced some discomfort in his foot, so he sat on a four-poster bed in his assembly. He realized he was seated higher than his *murīds*, so he apologized to them and mentioned his discomfort. Those who were present made *duʿā'* for him and said: "May you be cured. Our good health is dependent on your good health." Hadrat Khwājah Nizām ad-Dīn *rahimahullāh* immediately said this couplet: "You are the life of the entire world. Can there be anyone who is an enemy of life? Those who are enemies of your life are really enemies of their own lives."

The doors to his *khānqāh* used to be open until the middle of the night for the poor and needy. Some poor Sufis came to the *khānqāh* on one occasion. There was nothing but millet in the house. The Shaykh personally ground the millet, prepared *rotīs* for them, and presented the same to them.

Service to Allāh's creation

After worship and spiritual exercises, he was most concerned about service to Allāh's creation. If anyone fell ill, he would make *duʿā'* for him. If there was a dispute between a husband and wife, he would do his utmost to reconcile them. If any government official committed any wrong or act of oppression, he would stop him. He would save the innocent from being punished. If a person had fallen into immorality and sin, he would

bring him to the straight path, and make efforts to rectify his ways. His method of rectification was to bring individuals separately to himself, and change their ways by virtue of the insight which Allāh *taʿālā* blessed him with.

King Akbar had a lot of confidence in the grave of Hadrat Shaykh Farīd ad-Dīn. This is why he changed the name of the place from Ajaudhan to Pāk Patan.

Biographers refer to him by the title of *Zubdatul Atqiyā'* (the essence of the pious ones).[1]

Proliferation of Islam

Through the teachings and guidance of the Shaykh, not only did Muslims become better Muslims, but a large number of non-Muslims embraced Islam. During his early days in Ajaudhan, a yogi by the name of Shambhu Nath presented himself before the Shaykh. This yogi was well-known for his sorcery, incantations, and *istidrāj* (impure feats). The moment he saw the Shaykh, he was over-awed by him and could not utter a single word. He was then so influenced by the Shaykh's *karāmat* and *kashf*, that he fell at his feet, and embraced Islam at his hands together with his followers.[2]

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[1] *Bazm Sūfiyah*, 176.

[2] *Rāhat al-Qulūb*, p. 28.

It is said that the majority of new Muslims who inhabit the surrounding areas of Pāk Patan became Muslims through the blessings of the Shaykh. It is stated in *Jawāhir Farīdī*, that the following villages of Punjab embraced Islam through the blessings of the Shaykh: Marhangwāliyān, Bhulyān, Auhkān, Jakarwāliyān, Bukān, Hukān, Siyān, Khaukhrān, Siyān, etc.

Written works

From among the written works of Hadrat Shakkar Ganj *rahimahullāh* are two collections of *malfūzāt*, viz. *Rāhat al-Qulūb* and *Asrār al-Auliyā'*. The first was compiled by Khwājah Nizām ad-Dīn Auliyā' *rahimahullāh* and the second by Hadrat Badr ad-Dīn Is-hāq *rahimahullāh*. Both are *khulafā'* of Hadrat Shakkar Ganj *rahimahullāh*.

Teachings

The fundamentals of the path of *sulūk* as mentioned in *Rāhat al-Qulūb* are the same as mentioned in *Anīs al-Arwāh*, *Dalīl al-'Ārifīn* and *Fawā'id as-Sālikīn*. However, the *malfūzāt* are relatively more. This is why more details on certain issues are learnt from it. At the end of this book is a section on the different *aurād* (plural of *wird*) and *wazā'if* (plural of *wazīfah*) – i.e. different forms of *dhikr* – their merits, virtues, and blessings.

The attributes of a Sufi

He explains several attributes of a Sufi. For example, to conceal the faults of Allāh's creation, and to obliterate himself.

A Sufi must do the following four things:

1. He must shut his eyes so that he cannot see the faults of Allāh's servants.

2. He must deafen his ears so that he cannot listen to things which should not be heard.

3. He must make his tongue dumb so that it cannot say things which it should not be saying.

4. He must paralyse his legs so that if his *nafs* wants to take him to an unnecessary place or towards a prohibited action, he cannot go there.

If he acquires these four qualities, he is a Sufi. If not, he is a liar.

If a Sufi hankers after the honour and fame of this worthless world, and is desirous of the kindness and generosity of worldly people, then he is not a Sufi. Rather, he brings disgrace to the Sufis, and is considered an apostate of the Ṯarīqah.

Any Sufi who has the slightest love for this world is rejected in the Ṯarīqah.

Forbearance is the way of the Sufis. Forbearance must be of such a level that even if a person places a naked sword on his neck, he must be pleased with him and must not make any *duʿā'* against him.

The abstinence of a Sufi lies in three things:

1. To recognize the world and keep his hands away from it.

2. To obey the Master [Allāh *taʿālā*], and to take due consideration of all etiquette.

3. To have yearning for the Hereafter, and to seek it.

Note: If only we could acquire these excellent qualities.

Righteousness of the heart

Hadrat Ganj Shakkar *rahimahullāh* placed a lot of emphasis on the righteousness of the heart in the path of *sulūk*, and considers it to be the essence of *sulūk*. This righteousness can be acquired by the person who saves himself from every morsel of *harām* (prohibited, impermissible), and keeps away from worldly people. He quotes the statement of Hadrat Yahyā Muʿādh Rāzī: "Wisdom can settle in a heart which does not have greed for this world, which does not bear malice and jealousy, and is not desirous of honour and fame."

https://archivebeta.Sakhrit.com

Maʿrifat

Maʿrifat is defined as follows: As long as a person does not recognize his own self, he is caught up worrying about others. Once he acquires the love of Allāh *taʿālā*, he becomes so immersed in it that even if thousands of angels were to come to him, he will not even turn his gaze towards them. And if he becomes aware of their arrival, then such a person is a fake and a liar.

Karāmat

He said with regard to *karāmat* (supernatural feats): Displaying a *karāmat* is the work of those who have very little courage. The *mashā'ikh* do not approve the displaying of *karāmāt* because it creates pride in the *nafs*.[1]

Sustenance

He said: A genuine servant in the path of *sulūk* is the one who does not become worried about the acquisition of sustenance. If he remains worried about it, he is dishonest and faithless. There are four types of sustenance:

1. Sustenance which is distributed (*rizq maqsūm).*

2. Sustenance which is reprehensible (*rizq madhmūm*).

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[1] *Rāhat al-Qulūb*, p. 133 (*Bazm Sūfiyah*).

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3. Sustenance which is owned (*rizq mamlūk*).

4. Sustenance which is promised (*rizq mauʿūd*).

Rizq maqsūm is the sustenance which has been recorded in one's favour from the very beginning in the *Lauh-e-Mahfūz* (The Preserved Tablet). There can be no increase and decrease in it.

Rizq madhmūm is when no matter how much sustenance a person receives, he is never satisfied.

Rizq mamlūk is sustenance which is accumulated after one's essential sustenance is guaranteed.

Rizq mauʿūd is sustenance which Allāh *taʿālā* promised to His servants and which they are bound to receive.[1]

Honesty in the path of *sulūk* is when a *sālik* is unconcerned about every type of sustenance. If he is grief-stricken over his sustenance, he is committing a major sin. Allāh *taʿālā* will certainly convey his sustenance to him. His reliance (*tawakkul*) must be of such a level that no matter what he receives, he gives it in Allāh's cause. If he accumulates sustenance, he is deprived of all of Allāh's favours and bounties.

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[1] *Asrār al-Auliyā'*, p. 17.

Tawakkul

Further on in another chapter, Hadrat Ganj Shakkar *rahimahullāh* says: The only intelligent person is the one who places his trust in Allāh *taʿālā* in all matters.

He explains *tawakkul* as follows: A *mutawakkil* (person having *tawakkul*) must have *īmān*, fear, hope and love. He gives up sins through fear, obeys Allāh *taʿālā* through hope, and abstains from all reprehensible acts (*makrūhāt*) for Allāh's pleasure through love.

Repentance is an important aspect in the path of *sulūk*. Hadrat Ganj Shakkar *rahimahullāh* divides repentance into seven categories:

1. Repentance of the heart. It means abstaining from jealousy, ostentation, play and amusement, and vain pleasures and desires with all one's heart. When a person does this, the filth of the heart is removed, and the veil between the servant and the Master is lifted.

2. Repentance of the tongue. To abstain from uttering indecent, offensive and improper things. The tongue ought to be devoted to the remembrance of Allāh *taʿālā* and reading the Qur'ān. Remaining steadfast in genuine love [of Allāh *taʿālā*] can only be achieved by a *sālik* who makes genuine *taubah* with his heart and tongue. If he repents only with his heart, he will not be

able to see the light of love. The eyes, ears, hands and *nafs* are all subservient to the tongue. When a person makes *taubah* with his tongue, all these parts are protected.

3. Repentance of the eyes. To abstain from looking at anything which is *h̲arām*, to abstain from looking at faults of others, and to abstain from looking at wrong being committed. When a *sālik* tastes the delight of having seen the truth [Allāh *taʿālā*], he must not look at anything of this world.

4. Repentance of the ears. To abstain from listening to anything except remembrance of Allāh *taʿālā* and talks about Him.

5. Repentance of the hands. To abstain from touching inappropriate and impermissible things.

6. Repentance of the legs. To abstain from going towards *h̲arām*.

7. Repentance of the *nafs*. To abstain from foods, desires, and objects of enjoyment.

There are three other divisions of *taubah*:

1. Repentance for the present.

2. Repentance for the past.

3. Repentance for the future.

Repentance for the present refers to regret and remorse over sins, and abstaining from them.

Repentance for the past refers to reconciling with one's enemies. If a repentant person usurped even a single dirham from someone, he must return ten dirhams to him. If he spoke ill of a person, he must go to him and seek his pardon. If the person has passed away, he must free a slave in his name. If he had been consuming alcohol, then after repenting, he must provide cool and pleasant water to Allāh's servants.

Repentance for the future means the repentant person must make a firm resolution of abstaining from all sins.[1]

Recitation of the Qur'ān

In the next two chapters, Hadrat Ganj Shakkar *rahimahullāh* writes about the virtue of service to one's shaykh, and reciting the Qur'ān. He says with regard to the recitation of the Qur'ān: There is no better and more superior form of worship. When a person recites the Qur'ān, he is conversing with Allāh *taʿālā*. And there can be no greater honour than it.

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[1] *Bazm Sūfiyah*, p. 182.

https://darulilm-karachi.com

A Sufi

In the same vein, he writes about *tasawwuf* and the Sufi. He says: A Sufi is one whose heart is so clean before which nothing can remain concealed.

The height of *tasawwuf* is when the Sufis see themselves on the ʿArsh (Throne) every day at the time when they are performing the five salāhs.

Tasawwuf is essentially morals. This is why Hadrat Ganj Shakkar *rahimahullāh* provides moral directives to the Sufis. For example, a Sufi certainly remains aloof from and independent of the world and worldly people. But he never speaks ill of the world. He neither loves it nor does he bear enmity towards it.[1]

Love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*

He would break down and cry profusely whenever the blessed name of Rasūlullāh *sallallāhu ʿalayhi wa sallam* was mentioned. One day, he himself was speaking about the demise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. When he completed, he took a deep sigh, said *Allāhu akbar* (Allāh is the greatest), cried profusely, and fell unconscious. When he came back to his senses, he said: When the one [Rasūlullāh *sallallāhu ʿalayhi wa sallam*] for whom this entire universe was created is raised from this world, how

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[1] *Bazm Sufiyah*, p. 184.

worthless must the position be of those who desire the world!"[1]

A few beneficial statements

There are some *malfūẓāt* of Hadrat Ganj Shakkar *rahimahullāh* which were recorded by Khwājah Niẓām ad-Dīn Auliyā' *rahimahullāh*. Included among these are the following:

1. Seven hundred *mashā'ikh* were asked about four things, and they all gave the same reply:

a) The person who abstains from sins is really the most intelligent of all.

b) A wise man is one who does not vex pride over anything.

c) A content person is really the richest and wealthiest person.

d) A person who has no contentment is really the poorest and most needy person.

2. Allāh *ta'ālā* feels ashamed to turn away a person empty-handed when the latter extends his hands before Him and begs of Him.

3. Do not abandon your soft and affectionate manner of speech merely because of people's harsh manner of speaking.

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[1] *Bazm Sufiyah*, p. 186.

Shaykh Jalāl ad-Dīn Rūmī *rahimahullāh* used to say: Whatever you say has an effect on your heart. Therefore, before you say anything, think about it carefully from beginning to end. Once you have assessed it, and you found that it is beneficial and for Allāh's sake, you may utter it. If not, remain silent."

4. A most despicable person is one who keeps himself occupied with food, drink and clothing.

Letter of intercession

A man requested Hadrat Farīd ad-Dīn Ganj Shakkar *rahimahullāh* to write a letter of intercession for him to Sultān Giyāth ad-Dīn Balban. He wrote as follows:

"While presenting this man's matter in the court of Allāh *taʿālā*, I convey this to you:

فإن أعطيته شيئا فالمعطي هو الله، وأنت المشكور. وإن لم تعطه شيئا فالمانع هو الله، وأنت المعذور.

If you give him anything, the real giver is Allāh, while you will be thanked for it. If you do not give him, Allāh is the one who refused, while you will be excused.[1]

Note: Glory to Allāh! Look at the eloquence of his words, and how full of meaning they are! He

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[1] *Akhbār al-Akhyār*, p. 116.

interceded on behalf of the person, and at the same time, he showed to the Sulṯān what his status is. Inspiration is from Allāh *taʿālā* alone.

Poverty at the end of his life as well

The *mashā'ikh* generally live a life of poverty and constriction in the early stages of their lives, but experience expansion towards the end when they start receiving gifts and grants.

Due to his natural inclination, despite the masses turning to him and leaders and people of authority having a lot of confidence in him, he went through a stage of hardship and poverty before his death. Ḥaḏrat Khwājah Niẕām ad-Dīn *raḥimahullāh* said:

> Towards the end of his life – when the time of his death drew near – Ḥaḏrat Shaykh Shuyūkh al-ʿĀlam experienced constriction. I was present with him in the month of Ramaḏān. So little food used to come that it was insufficient for those who were present. I myself never ate to my fill on any of those nights. Even the possessions which he had seemed very few and ordinary. When I was about to depart, Ḥaḏrat gave me one *sulṯānī.*[1] I received a message via Maulānā Badr ad-Dīn Is-ḥāq that I

[1] One coin, it was probably the currency of that time.

> should not depart on that day; I should leave the next day. When it was the time to open our fast, there was no food at all in Hadrat's house. When I learnt of this, I went to Hadrat Shaykh and said: 'I had received one *sultānī* from Hadrat. If you permit me, I will make some arrangements for food from that money.' Hadrat permitted me and made a lot of *duʿā'* for me."[1]

Demise

The author of *Siyar al-Auliyā'* quotes the narration of Hadrat Khwājah Nizām ad-Dīn *rahimahullāh* on how Hadrat Farīd ad-Dīn *rahimahullāh* passed away:

> His illness worsened on the 5th of Muharram. He performed the *ʿishā salāh* with congregation. He lost consciousness after the salāh and came back to his senses after an hour. He asked: 'Did I perform my *ʿishā salāh*?' people replied: 'Yes.' He said: 'I rather perform it again, I do not know what will happen.' He performed it again and lost consciousness. This time, his unconsciousness was more severe and longer. When he got up, he asked: 'Did I perform my *ʿishā salāh*?' The people

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[1] *Siyar al-Auliyā'*, p. 66.

> said: 'You performed it twice.' He said: 'Let me perform it one more time, I do not know what is going to happen.' He performed it a third time and then passed away."

He passed away on a Tuesday on the 5th of Muharram 664 A.H. He was buried in Ajaudhan (Pāk Patan). Much later, Sultān Muhammad Tughluq constructed a mausoleum over his grave.[1] May Allāh *taʿālā* shower His mercy on him.

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 45.

Shaykh al-Islam Bahā' ad-Dīn Abū Muhammad Zakarīyyā Multānī Qurashī Asdī *rahimahullāh*

Name and lineage

His name is Bahā' ad-Dīn Zakarīyyā, and his father's name is Wajīh ad-Dīn Muhammad. His grandfather, Hadrat Kamāl ad-Dīn Shāh, Qurayshī left Makkah Muʿazzamah and went to Khwārizm. He proceeded from there and settled down in Multān. Maulānā Wajīh ad-Dīn Muhammad was born here and he married the daughter of Maulānā Husām ad-Dīn Tirmidhī. Maulānā Husām ad-Dīn had come to Kaut Karaur – which is near Multān - during the Tartar invasions. Maulānā Wajīh ad-Dīn also began living with his father-in-law in Kaut Karaur, and Hadrat Shaykh Bahā' ad-Dīn Zakarīyyā was born here in 566 A.H.

Education

He was twelve years old when his father passed away. He began memorizing the Qur'ān after his father's demise, and when he completed memorizing together with the seven modes of recitation (*qirā'āt-e-sabʿah*), he proceeded to Khurāsān for further education. On reaching here, he spent the next seven years acquiring the internal and external sciences from different scholars and personalities. He then went to Bukhārā where he acquired proficiency in his knowledge.

On seeing his excellent qualities and laudable traits, the people of Bukhārā began referring to him as Bahā' ad-Dīn Farishta (an angel). He continued studying here for eight years. He then went to Makkah Muʿazzamah with the intention of hajj, and then to Madīnah Munawwarah to visit the blessed grave of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He spent five years in the neighbourhood of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

During this period, he studied Hadīth under Maulānā Kamāl ad-Dīn Muhammad who was an erudite Hadīth scholar of his time. Maulānā Kamāl ad-Dīn Muhammad had spent 53 years as an attendant in Musjid-e-Nabawī.

After studying Hadīth, Hadrat Bahā' ad-Dīn remained near the blessed grave and began the process of purification of the heart and internal cleansing. He then proceeded to Bayt al-Maqdis and then to Baghdad.

Bayʿah

On reaching Baghdad, he benefited from the company of Hadrat Shaykh ash-Shuyūkh Shihāb ad-Dīn Sahrawardī *rahimahullāh* and received *khilāfat* from him. Hadrat Khwājah Nizām ad-Dīn Auliyā' *rahimahullāh* says that Shaykh Bahā' ad-Dīn remained for just 70 days with his shaykh. Through his shaykh's supervision, he received all spiritual bounties and was also honoured with *khilāfat*. This caused jealousy in the hearts of

some of the *murīds* of Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh*. They said to him: "We spent such a long time with you but we have not been bestowed with this honour. Yet this Indian came here and received such an honourable position in such a short time!?"

The Shaykh silenced them by saying: "You are like moist twigs which take very long to burn. Bahā' ad-Dīn Zakarīyyā was like a dry twig which the fire can affect very quickly."

Respect for his shaykh

After receiving *khilāfat*, his shaykh instructed him return to Multan where he should be of benefit to its residents. Hadrat Jalāl ad-Dīn Tabrezī *rahimahullāh* was also residing with Shaykh ash-Shuyūkh [Shihāb ad-Dīn Sahrawardī]. When Hadrat Bahā' ad-Dīn was about to leave Baghdad, Hadrat Jalāl ad-Dīn – out of his intense love for Hadrat Bahā' ad-Dīn – sought permission from Shaykh Shihāb ad-Dīn to accompany him to Multan. He got permission and proceeded with him.

It is said that when the two personalities reached Nīshāpūr, Shaykh Jalāl ad-Dīn Tabrezī went to meet Hadrat Shaykh Farīd ad-Dīn 'Attār *rahimahullāh*. When he met him and returned to Shaykh Bahā' ad-Dīn, the latter asked him: "In the course of your journey today, which Sufi do you think is the best?" He replied: "Shaykh Farīd ad-Dīn 'Attār. Shaykh Bahā' ad-Dīn asked him:

"What did you experience in your meeting with him?" He replied: "The moment he saw me, he asked: 'Where have you people come from?' I replied: 'From Baghdad.' He asked: 'Which pious elder of Baghdad is occupied in disseminating the truth?' I did not give him any reply. Shaykh Bahā' ad-Dīn said to Shaykh Jalāl ad-Dīn: 'Why did you not give him the name of your shaykh – Shihāb ad-Dīn Sahrawardī?' He replied: 'The greatness of Shaykh Farīd ad-Dīn completely overpowered my heart that I forgot all about Shaykh ash-Shuyūkh Shihāb ad-Dīn Sahrawardī.' On hearing this, Shaykh Bahā' ad-Dīn became very disappointed and sad. He separated himself from Shaykh Jalāl ad-Dīn and came to Multān. In the meantime, Shaykh Jalāl ad-Dīn Tabrezī proceeded to Khurāsān and settled down there.

Stay in Multān

During his stay in Multān, not only was Multān but the entire India was illuminated by the light of Shaykh Bahā' ad-Dīn Zakarīyyā. His era was known as *khayr al-aʿsār* (the best of eras).

Shaykh Muhammad Nūr Bakhsh writes in *Silsilah adh-Dhahab*:

> Hadrat Bahā' ad-Dīn Zakarīyyā Multānī *rahimahullāh* was the chief of the *auliyā'* in India. He was an *ʿālim* of the external sciences, and proficient in expositions, visions, ranks and conditions. Many of the *silsilahs*

> (spiritual chains) of the *auliyā'* branched out from him. He guided and tutored the people, conveyed them from unbelief to *īmān*, from disobedience to obedience, and from following the *nafs* to spirituality. He enjoyed a senior rank."

The following is stated in *Safīnatul Auliyā'*:

> After taking leave from Hadrat Shaykh ash-Shuyūkh, he came to Multān and settled down here. He became occupied in guiding and tutoring people. Many people were guided through his blessings. Most of the people of the region became his *murīds*. In fact, all the *murīds* of this region are aligned to him."

His guiding and tutoring was directed to the masses and the elite, and he tried to convey his blessings to both levels. Nāsir ad-Dīn Qubācha was the ruler of Multān at the time, and he was also a rival of Sultān Shams ad-Dīn Altamish. Shaykh Bahā' ad-Dīn's natural affinity was with Sultān Altamish because – as was mentioned previously – he was enumerated among the *Auliyā'* based on his abstinence, piety, religiosity and adherence to the Sharīʿah. When Nāsir ad-Dīn Qubācha saw Sultān Altamish's increasing authority and power, he began conspiring against him. This was disliked by the judge of Multān, Qādī Sharaf ad-Dīn Asfahānī and Shaykh Bahā'

ad-Dīn himself. Qāḏī Sharaf ad-Dīn was a very righteous scholar who felt that the success of Islam depended on informing Sulṯān Altamish of Qubācha's conspiracy. Shaykh Bahā' ad-Dīn also supported him, and the two wrote separate letters to Sulṯān Altamish. However, both letters were intercepted by Qubācha's cronies. The latter was enraged when he read the letters and summoned the two via a messenger. When the two elders presented themselves before him, Qubācha seated Shaykh Bahā' ad-Dīn to his right, and instructed Qāḏī Sharaf ad-Dīn to sit in front of him. He gave his letter to him, and when Qāḏī Sharaf ad-Dīn read it, he remained silent. Qubācha went into a rage and instructed his executor to kill him. The executor came forward and chopped off his head.

When Shaykh Bahā' ad-Dīn was given his letter, he immediately said: "This letter was written by me, but I wrote it under the orders of Allāh *taʿālā*. And I wrote it correctly." When Qubācha heard this, he began trembling, apologized to Shaykh Bahā' ad-Dīn, and gave him leave with much respect and honour.[1]

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[1] *Fawā'id al-Fuwād*, p. 120; *Siyar al-ʿĀrifīn*, p. 113; *Tārīkh Farishtah*, vol. 2, p. 406. *Fawā'id al-Fuwād* also states that Qubācha summoned for some food and thought to himself that if Shaykh Bahā' ad-Dīn does not join him in the meal, he will use it as a pretext to harm him. When the food was brought, Shaykh Bahā' ad-Dīn read *Bismillāhir Raḫmānir Raḫīm* and joined him in the meal.

Generosity

At the same time, he would not lag behind from taking part in the royal edicts and orders when it was for the benefit of the people. Multān experienced a severe drought, and the governor needed grain. Shaykh Bahā' ad-Dīn sent a large quantity of grain from his side to the governor. When the grain reached him, silver earthen pots were also found in the heaps of grain. When the governor informed the Shaykh of this, he said: "We were aware of it. We gifted them to you with the grain."

Various types of foods used to be cooked in the Shaykh's kitchen. But he only enjoyed the food when he shared it with guests, travellers and fakirs. He would really like the person who ate the food with relish. On one occasion, many fakirs were seated at the eating table. He noticed one fakir dipping the bread in the curry and eating it. He said: "Glory to Allāh! From among all these fakirs, this fakir really knows how to eat."

Independence

Shaykh Bahā' ad-Dīn never felt a shortage of wealth, but he himself always remained independent of it. He said to his attendant on one occasion: "Go and bring the 5 000 dīnārs which are stored in the treasure chest." The attendant looked all over but could not find the treasure chest. He gave up hope, came back to the Shaykh and informed him. After a short while, the Shaykh said: "All praise is due to Allāh!" He then

remained silent. After a while, the attendant returned and informed him that he found the treasure chest. The Shaykh said *al-hamdulillāh* and remained silent. Those who were present said: "Hadrat! You said *al-hamdulillāh* after you lost the treasure chest, and even when you found it!? What is the wisdom behind this?" He replied: "The presence of worldly possessions and their absence is the same to the fakirs. They are neither overjoyed at the arrival of anything, nor are they grief-stricken by the disappearance of anything." He then distributed the 5 000 dīnārs among the poor and needy.

Forbearance

He was extremely forbearing and tolerant by nature. He was in his *khānqāh* one day when a group of fakirs dressed in rags came to him and asked him for monetary assistance. He displayed disregard for them, and so, the fakirs became abusive towards him. They began striking him with stones and rocks. The Shaykh asked his attendant to shut the *khānqāh* door. When the door was closed, the fakirs began throwing stones at the door. After pondering for some time, the Shaykh said to the attendant: "Open the door. I was appointed to this seat by Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh*; I did not assume this position of my own accord." The attendant opened the door. The fakirs regretted their actions and asked him to pardon them their shortcomings.

Humility

Due to his extreme humility, he did not approve of anyone according respect and honour to him. A few *murīds* were performing *wudū'* on the edge of the *khānqāh* pond. Hadrat Shaykh went to them. The *murīds* had not completed their *wudū'* as yet, and they immediately stood up out of respect for him and offered *salām* to him. But one *murīd* continued with his *wudū'*, and when he completed it, he fulfilled the customs of respect to the Shaykh. The Shaykh said to him: "You are the most superior and abstinent of all fakirs."

Note: The Shaykh valued respect to the Sharīʿah more than respect to his own self.

At the same time, he himself used to accord a lot of respect to others. When Hadrat Khwājah Qutb ad-Dīn Bakhtiyār Kākī *rahimahullāh* came to India and stayed over in Multān, Shaykh Bahā' ad-Dīn went and met him with absolute respect, love and affection. He also insisted on him to stay a few days with him. Hadrat Bakhtiyār Kākī *rahimahullāh* also valued and appreciated Shaykh Bahā' ad-Dīn a lot. When Hadrat Bakhtiyār Kākī's associates invited him to settle down in Multān, he replied: "The influence and blessings of Shaykh Bahā' ad-Dīn are sufficient for the land of Multān. He is attached to this place, and his support of this place will be of use to you people."

Love and affection

Shaykh Bahā' ad-Dīn used to honour and revere Shaykh Ganj Shakkar *rahimahullāh* a lot. According to some biographers, the two were maternal cousins, and they loved each other immensely. Shaykh Bahā' ad-Dīn once wrote a letter to him in which he apologized for something. He wrote as follows: "There is intense love between you and I."

Shaykh Ganj Shakkar wrote the following reply: "There is love between you and I. It is not play and amusement."[1]

Farsightedness

He was the *khalīfah* of Shaykh al-Mashā'ikh Shihāb ad-Dīn Sahrawardī *rahimahullāh*. He is among the senior *Auliyā'* of India. He possessed external perfections, lofty levels, and elevated blessings and bestowals.

It is related that when he arrived in Multān as a senior and blessed personality, some elders of Multān became jealous of him. They sent him a bowl of milk which was filled to the brim. This was a subtle reference to their being no place in Multān for any new person to settle down here. The Shaykh understood this subtle reference, so he placed a flower on the bowl of milk and sent it back. What he meant was that his position in

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[1] *Bazm Sūfiyah*, p. 123.

Multān will be like a flower which is placed on milk. The elders of Multān were left speechless at his excellent reply. They acknowledged his *karāmāt* and became his followers.[1]

Note: When Hadrat Muslihul Ummat Maulānā Shāh Wasīyullāh Sāhib *rahimahullāh* left his hometown and settled down in Ilāhābād, he would constantly relate this incident to the people of Ilāhābād. Hadrat *rahimahullāh* probably suspected that the *mashā'ikh* of Ilāhābād disapproved of his settling down in this city. This is why he made reference to the fact that he will not be a burden to them, but will prove to be of benefit to them. This is how Hadrat *rahimahullāh* interacted with the masses and elite of this city.

Statements

1. A contemporary shaykh was speaking to him about poverty and wealth, so he said to him: "The entire world with all its treasures have no value whatsoever. Allāh *ta'ālā* says:

قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ

Say: The possessions of this world are little.

Now how much of this world do we have which has any value?

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[1] *Akhbār al-Akhyār*, p. 63.

2. *Majmaʿ al-Akhbār* has a chapter on the words of advice of Shaykh Bahā' ad-Dīn. It states in one place: "It is essential for every servant to worship Allāh *taʿālā* with honesty and sincerity. This condition can be acquired only when everything apart from Allāh *taʿālā* is negated in one's worship and *dhikr*, and everyone else is wiped out from one's heart. The acquisition of this condition is dependent on setting right ones situations, and taking stock of one's statements and actions. Thus, one should neither speak nor do anything unnecessarily. One must beseech Allāh *taʿālā* and beg of Him before every statement and action, and seek His help alone so that one may receive the inspiration (*taufīq*) to do good.

3. He was advising one of his *murīds*, and said to him: "Remain occupied in the remembrance of Allāh *taʿālā* all the time. A seeker reaches his objective [Allāh *taʿālā*] through *dhikr*. Love [for Allāh *taʿālā*] is a fire which burns all types of filth and dirt. When love becomes firmly established, *dhikr* takes place while seeing Allāh *taʿālā*. This is the abundant remembrance for which Allāh *taʿālā* promised success and victory:

وَاذْكُرُوا اللهَ ذِكْرًا كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ

Remember Allāh abundantly so that you may be successful.

4. He wrote to one of his *murīds* as follows: "The body remains healthy when one eats less. And the soul (*rūh*) receives peace and tranquillity when sins are given up. One's Islam remains safe by sending salutations (*durūd*) to Rasūlullāh *sallallāhu ʿalayhi wa sallam*."[1]

Note: Glory to Allāh! What excellent words of advice which ought to be practised.

Demise

There are differences of opinion with regard to the year of his demise. *Rāhat al-Qulūb* states that he passed away in 656 A.H. *Siyar al-Auliyā'* states that he passed away in 667 A.H. *Akhbār al-Akhyār* gives the year 661 A.H., *Safīnah al-Auliyā'* and *Farishta* state that he passed away in 666 A.H., and *Mar'ah al-Asrār* states that he passed away in 565 A.H. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Akhbār al-Akhyār*, p. 65.

[2] *Bazm Sūfiyah*, p. 124.

Hadrat Shaykh ʿAbd al-Ghaffār Qausī *rahimahullāh*

He combined the Sharīʿah with the Tarīqah. He held a special position in enjoining good and forbidding evil. He sold his self in the obedience of Allāh *taʿālā*. It is related that he was eating bottle-gourd with his son when he said to him: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to like bottle-gourd." His son said: "It is a loathsome thing to eat." The moment he heard this, he chopped off his son's head with a sword. He gave preference to love for Rasūlullāh *sallallāhu ʿalayhi wa sallam* over love for his own child.

Note: This was the fruit of genuine love for Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Now there are only claims of love, and we are very far away from the reality.

Those who speak out against the *Ahlullāh* are like a mosquito which tries to blow on a mountain. Just as its blowing does not have the least effect on the mountain, in the same way, the *Ahlullāh* are not affected in the least by those who speak out against them.

Demise

He passed away some time after 670 A.H.[1]

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[1] *Tabaqāt*, vol. 1, p. 161.

Hadrat Maulānā Jalāl ad-Dīn[1] Rūmī *rahimahullāh*

Name and lineage

His name is Muhammad, and his title is Jalāl ad-Dīn. He is well-known by the titles Maulānā Rūm or Maulānā Rūmī. His lineage from his father's side meets with Hadrat Abū Bakr *radiyallāhu ʿanhu* on the ninth level. And from his mother's side, with Hadrat ʿAlī *radiyallāhu ʿanhu*.

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[1] My good fortune: I thank Allāh *taʿālā* for His kindness. I got married to ʿAqīlah Khātūn *rahimahallāh* in 1370 A.H./1950 C.E. who was the daughter of Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh *rahimahullāh*. [I say with real sorrow that she passed away on the 3rd of Shawwāl 1379 A.H./1960. May Allāh shower His mercy on her]. At the time, I was studying the primary Arabic and Persian texts in Dār al-ʿUlūm Mau. After my marriage, I went to study under Hadrat *rahimahullāh*. My brother, Qārī Muhammad Mubīn Sāhib was studying the same books here under Hadrat Muslihul Ummat *rahimahullāh*. So I also joined him. The *Mathnawī* of Maulānā Rūm *rahimahullāh* was part of the syllabus, and it was personally taught by Hadrat Muslihul Ummat *rahimahullāh*. The commentary of the *Mathnawī* – *Kalīd Mathnawī* – which is written by Hakīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* used to be in front of Hadrat *rahimahullāh* who used to teach it with real enthusiasm. Hadrat *rahimahullāh* taught us chapters one to six completely. May Allāh *taʿālā* reward him. We make *duʿā'* to Allāh *taʿālā* to bless us with the yearning and spiritual condition of our pious elders. [Muhammad Qamaruz-Zamān]

Maulānā's forefathers used to reside in Balkh, Khurāsān, and this is where he was born. There are senior *'ulamā'* and rulers in his paternal and maternal lineages. His paternal grandmother (*dādī*) was from the family of Queen Jahān, the royal family of Khwārizm. Maulānā's father's name was Muhammad, and his title was Bahā' ad-Dīn Walad. He was probably born in 543 A.H. Hadrat Bahā' ad-Dīn Walad became an expert in all the sciences at a young age. His academic erudition had reached a very high level to the extent that difficult *fatāwā* from the most distant regions of Khurāsān used to come to him. His assemblies used to be like those of the kings, and he used to be addressed as Sultān al-'Ulamā'. It was his practice to conduct lessons to the masses from the morning until *zuhr salāh*. Then after *zuhr*, he would explain intricate issues related to *tasawwuf* to his special associates and companions. He would deliver a general address on Mondays and Fridays. He was an imposing figure, and always appeared to be in deep thought.[1]

Maulānā Rūm's birth

Maulānā Jalāl ad-Dīn Rūmī was born on 6 Rabī' al-Awwal 604 A.H. His father selected a pious elder from among his *murīds* by the name of Sayyid Burhān ad-Dīn Muhaqqiq Tirmidhī as a tutor for his son. Maulānā remained under his

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[1] *Tārīkh Da'wat wa 'Azīmat*, vol. 1, p. 338.

tutelage until he was four or five years old. After his father passed away, Maulānā traversed the different levels of *sulūk* under his guidance.

Maulānā's father emigrates from Balkh

When Maulānā's father's influence increased, his *daʿwah* (call) and words of advice became very popular, and the number of his *murīds* increased tremendously, some of his contemporary *ʿulamā'* became envious of him. They made false complaints about him to the Sulṯān and caused the latter to doubt him. Consequently, he had to emigrate from Balkh. When he left Balkh, then whichever city he entered, the *ʿulamā'* and dignitaries of that city went out of the city to welcome him and receive him. They would then escort him into the city with absolute respect and dignity. He passed through Baghdad, Makkah Muʿazzamah, Damascus and various other cities and lands. He eventually reached Malāṯiyah. He spent four years in Āqshahar where he remained occupied in teaching and conducting lessons. He then proceeded to Āqshahar which was a district under Konia.

The Maulānā in Konia

Acting under the request and wish of 'Alā' ad-Dīn Kīqbād, the Sulṯān of Rūm, he went to Konia in 626 A.H. The Sulṯān personally went out to welcome him, got off from his horse, and displayed much humility before him. The Sulṯān and most of his dignitaries became *murīds* of the

Maulānā. That is the bounty of Allāh *taʿālā* which He confers on whomever He wills.

His respected father, Hadrat Maulānā Bahā' ad-Dīn Walad, remained in Konia for two years and passed away in 628 A.H. May Allāh *taʿālā* shower His mercy on him.

Maulānā remained with his father during this entire period, and continued acquiring external and internal sciences from him. He entered the city of Konia at the age of 22. It was his place of residence, and was to eventually become his place of burial.

The tutor of the Sultān of Konia, Amīr Badr ad-Dīn Ghartāsh, was impressed by the Maulānā's deep knowledge and Allāh-bestowed intelligence. So he constructed the Khudāwandgār Madrasah for him, and bequested a large sum for it.

Sultān 'Alā' ad-Dīn Kīqbād used to honour him immensely and had a lot of confidence in him. When the Sultān built the fort in Konia, he requested the Maulānā to view it. Maulānā said: "It is very good for keeping away the flood waters and warding off the armies. But what solution have you thought of to ward off the arrows of *duʿā's* made by the oppressed? These *duʿā's* can traverse through thousands of forts and destroy this world. You should therefore construct a "fort" of justice and equity. In it lies security in this world and goodness in the Hereafter." This advice had a great impact on the Sultān.

Note: Glory to Allāh! Look at the advice given by an Allāh-fearing *ʿālim* to a Sulṯān, and see how he carried out this teaching of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ

Proclaiming the truth before an oppressive ruler.

May Allāh *taʿālā* create more of such personalities. It was also to the good fortune of this Sulṯān for accepting this advice of an *ʿālim* and not feeling offended by it.

After the demise of his father, Bahā' ad-Dīn Walad, Maulānā took the place of his father after the unanimous opinion of the Sulṯān, and the *ʿulamā'* and elders of the time. He continued his programme of teaching, guiding and tutoring.

Sayyid Burhān ad-Dīn Muhaqqiq Tirmidhī who had been his tutor and had gone away to Tirmidh, came to Konia after the demise of Maulānā Bahā' ad-Dīn Walad. Maulānā became his *murīd* and traversed the levels of *sulūk* through him. Maulānā remained in his company for nine years, and he passed away in 637 A.H.

Note: We learn from this that as long as these people were not fully convinced with their journey in *sulūk*, they continued establishing a bond with a shaykh, one after the other.

Maulānā's academic journeys and occupations

The Maulānā travelled to Shām (Syria) in 630 A.H. for additional studies, and went to the city of Halab (Aleppo). He then proceeded to Damascus, after which he returned to Konia and remained there permanently. He established a complete programme of teaching and educating. In addition to this, the Maulānā occupied himself in delivering lectures and issuing *fatāwā*. The Bayt al-Māl (Islamic treasury) had apportioned one dīnār for him. He considered this to be in exchange for the issuing of *fatāwā*.

He was very dedicated to the issuing of *fatāwā* to the extent that even when he became more occupied in *tasawwuf* and was busy in his assembly, he issued an order that the moment any question comes to him [for a *fatwā*], he must be informed of it immediately. His pen and ink used to be with him all the time, and he would continue writing his *fatāwā*.[1]

Change in condition

This condition remained until 642 A.H. The Maulānā then experienced an incident which brought about a complete revolution in his life. This incident changed Maulānā Jalāl ad-Dīn Konwī to the famous personality, Maulānā Rūm.

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[1] *Tārīkh Da'wat wa 'Azīmat*, vol. 1, p. 343.

It was when the Maulānā met Shams Tabrez, and was completely overtaken and overawed by him.

Maulānā Rūm meets Shaykh Shams Tabrez

The shaykh of Shams Tabrez said to him: "Go to Rūm, there is a person whose heart is consumed with love. Go and illuminate it."

Shams Tabrez reached Konia on Monday, 26 Jumādā al-Ukhrā 642 A.H. and stayed over at a place which was owned by sugar traders. One day he saw Maulānā riding on an animal while people around him were benefiting from him. Shams stepped forward and asked: "What is the purpose of exercises and sciences?" Maulānā replied: "So that one may learn the etiquette of the Sharīʿah." Shams said: "No. The objective is to fathom what is known." He then quoted a couplet of Hakīm Sināʾī: "As long as knowledge does not remove you from your own will, ignorance is far better for you than knowledge."

Maulānā was astounded by this reply and was completely enamoured by him.[1] The Maulānā

[1] This narration is selected from various other narrations. It is narrated in *Tadhkirah Daulat Shāh* (pp. 196-197). Firauz Anfar quotes all the narrations in this regard and expresses his dissatisfaction with them. He does not consider the Maulānā's infatuation with Shams Tabrez to be any single sudden incident. Rather, he considers it to be the result of searching for love by a man of Allāh *taʿālā*, and the Maulānā's affinity with one who was in love with Allāh

took Hadrat Shams with him to his house, and – according to Aflākī – remained with Hadrat Shams in his room for forty days. No one could enter during this period. It is recorded that the two personalities remained in solitude in the room of Salāh ad-Dīn Zarkūb for six months. No one apart from Shaykh Salāh ad-Dīn could enter the room.

The meeting with Shams blew a new spirit into the Maulānā, and bestowed to him a new life of spiritual realities and tastes. The Maulānā himself writes: "It was Hadrat Shams who showed us the path to the *haqīqah* (essence, reality). It was through his bestowal that we were endowed with genuine *īmān*."

Up until now, the Maulānā was the teacher and authority, while the *ʿulamāʾ*, students and Sufis were the ones who sought him. Now the Maulānā became the student and seeker, while Shams Tabrez was the guide and tutor. Consequently, after he met Shams Tabrez, he stopped all his teaching, delivering of lectures, and cast aside his pen.[1]

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taʿālā. (*Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 345). Refer to *Zindagānī Jalāl ad-Dīn Muhammad*, pp. 61-68 (Nadwī).

[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 346.

Shaykh Salāh ad-Dīn Zarkūb

Maulānā Rūm's contact with Hadrat Shams Tabrez came to an end. One can refer to *Tārīkh Daʿwat wa ʿAzīmat* for details on this subject. In short, Maulānā Rūm appointed Salāh ad-Dīn as his confidant and *khalīfah*. He made him his special companion in 647 A.H., and his assistant and close friend in place of Hadrat Shams Tabrez.

Shaykh Salāh ad-Dīn was a resident of a village close to Konia. He was the child of poor parents who were fishermen. He took up the occupation of gold beating. He was well-known for his honesty and trustworthiness from the very beginning. He became a *murīd* of Sayyid Burhān ad-Dīn when the latter came to Konia, and was held in high esteem by him. When Sayyid Burhān ad-Dīn passed away, he pledged his allegiance to Maulānā [Rūm]. He had developed a bond with Maulānā ten years before he passed away. He was his special *khalīfah* within this ten year period. He passed away on the 1st of Muharram 657 A.H.

Chilpī[1] Husām ad-Dīn

After the demise of Shaykh Salāh ad-Dīn, he appointed Chilpī Husām ad-Dīn ibn Akhī Turk as his deputy and *khalīfah*. He was from among the Maulānā's distinguished *murīds*. After the Maulānā's demise, he carried out the

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[1] This is a Turkish word having a similar meaning to Sayyidī.

responsibilities of *khilāfat* for eleven years. He was of Turkish origin whose homeland was Armawī, and was connected to the famous and wealthy Turkish family known as Akhī.[1]

He was attached to Shaykh Shams Tabrez and Shaykh Salāh ad-Dīn and benefited tremendously from them.

Hadrat Husām ad-Dīn ordered all his workers and slaves to work as they wished. He gradually spent all his possessions in the service of Maulānā. In the end, he even freed his slaves. He was so respectful of Maulānā that he would never perform *wudū'* in Maulānā's place of *wudū'*. No matter how cold it was or how much snow had fallen, he would go to his house to perform *wudū'*, and then return. At the same time, Maulānā used to accord him so much of respect that onlookers assumed Maulānā to be his *murīd*.

The initiator of the *Mathnawī*

The *Mathnawī* was written around the same time. Hadrat Husām ad-Dīn was largely instrumental in initiating it. In fact, it will not be far-fetched to say that the existence of the *Mathnawī* was because of him.

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[1] Firauz Anfar states that he was born in 622 A.H.

The reason for selecting friends

The Maulānā never got peace without some companion or the other. First it was Shams Tabrez, then Salāh ad-Dīn, and then Husām ad-Dīn.[1]

Note: If the reader wants to learn more about him, he must study the original book.

Character and special qualities

Maulānā Shiblī *rahimahullāh* writes in *Sawānih Maulānā Rūm*:

> As long as Maulānā did not enter the circle of *tasawwuf*, his life was one of academic authority and greatness. When he used to come out on his conveyance, a large group of *'ulamā'*, students and even dignitaries would follow him. He also had a contact with the Sultāns and governors. But once he entered *sulūk*, this situation changed. His programme of teaching, lecturing, and issuing *fatāwā* still continued, but it was merely a reminiscence of the past. Now he remained more intoxicated in love and *ma'rifat* (true recognition of Allāh *ta'ālā*).[2]

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[1] *Tārīkh Da'wat wa 'Azīmat*, vol. 1, p. 355.

[2] *Tārīkh Da'wat wa 'Azīmat*, vol. 1, p. 357.

Spiritual exertion and striving

His spiritual exertion and striving was way beyond the limits. Sipah Sālār remained in his company for many years. He relates: "I never saw him wearing pyjamas. He never had a mattress and pillow. He would make it a point not to lie down. If he was overcome by sleep, he would sleep while seated."

The condition of his salāh

When the time of salāh approached, he would immediately turn towards the qiblah, and the colour of his face would change. He used to be completely immersed in his salāh. Sipah Sālār relates: "I witnessed this on countless occasions. He would commence performing salāh at *ʿishā* time, and the two *rakʿats* will be completed by the morning."

The Maulānā *rahimahullāh* describes his salāh in a couplet: "By Allāh! I do not know how I perform my salāh. I do not know when the *rakʿat* was completed, and which imām led the salāh."

It was a cold winter's day when the Maulānā was performing salāh. He cried so profusely that his entire face and beard became moist with his tears. The intensity of the cold caused the tears to turn to ice, but he continued performing salāh in that condition.

Abstinence and contentment

He was very abstinent and content by nature. The Sulṯāns and governors used to send money and every type of gift to him but the Maulānā would not keep anything for himself. Anything which came to him would be sent to Ṣalāḥ ad-Dīn Zarkūb or Chilbī Ḥusām ad-Dīn exactly as it came. There were times when there was absolutely nothing in his house. His son, Sulṯān Walad, would insist on him, and so, he would retain something. If there was no food in his house on any day, he would be very happy and say: "Today I am getting the smell of asceticism in my house."

Note: Glory to Allāh! What a condition! Worldly people and materialists like us cannot enjoy such conditions. A poet conveys this subject as follows: "How can a greedy person ever give up this worthless world!? You need a heart that is dead as a lion's [without feeling] and as broad as the ocean not to have greed."

Generosity and self-sacrifice

His generosity and self-sacrifice can be gauged from the fact that if any beggar came to him, he would remove his cloak and *kurtah* (long shirt) and give it to him. This is why he used to have his cloak and *kurtah* open from the front – so that it would be easy for him to remove it.

Selflessness

He was going somewhere with his *murīds*. They came to a narrow alley where a dog was sleeping in such a way, that it blocked the path. The Maulānā stopped there and then, and continued waiting for a long time. Another person approached from the opposite direction and chased the dog away. The Maulānā was very disappointed and said: "You caused it discomfort without justification."

Two persons were fighting on the main road, and swearing at each other. One of them said to the other one: "O you cursed one! If you say one thing against me, I will say ten things against you." The Maulānā happened to pass by, so he said to the man: "Brother! If you have to say anything, say it to me. If you were to say 1 000 things against me, I will not say a single word against you." The two fell at Maulānā's feet and reconciled.

Lawful earning

He used to receive fifteen dīnārs monthly from the *Auqāf* (public endowments). Since he vehemently disapproved of free earning, he used to issue *fatāwā* in return for this amount. He emphasised on his *murīds* that whenever any question came, he must certainly be informed of it so that this income may be lawful for him.

An allegorical *Mathnawī*

It becomes clear from the Maulānā's conditions that he possessed a fervent temperament. Intense

love (*ʿishq*) was firmly embedded in him. External knowledge had kept this fire subdued. The flaming companionship of Shams Tabrez kindled his spirits. The veils which were cast on him by his training and surroundings were suddenly raised, and he became an embodiment of flames and burning. A poet says:

> "At last flames bust forth from every hair of me. Fire dropped from the veins of my thought."

The collection of the odes which came out from this fire are known as the *Mathnawī*. It is a reflection of his thoughts, conditions, intentions, impressions, observations and experiences. It is filled with the speaker's burning, pain, enthusiasm, intoxication, faith and conviction. This is the essential reason for the book's universal popularity and unparalleled effect.

The call towards love

The cold winds of *ʿilm al-kalām* (scholastic theology) and rationalism which had blown in the seventh century from east to west in the Islamic world had left the braziers of the heart cold. Even if there were any embers of love [for Allāh *taʿālā*], they were hidden beneath the ash. On the whole, dejection – in fact, total death of the hearts – had pervaded from one end to the other. A caller was proclaiming from a long time:

> "The fire of love has cooled down; what a calamity it is! The Muslim is nothing but a heap of ashes."

It was in this cold and dream-filled stage that Maulānā raised the cry of love. He raised this cry with such force that the body of the Islamic world was illuminated once again. Maulānā openly called towards love for Allāh *taʿālā*, and he explained the supernatural effects and charms of love. He says:

> Through love, bitter things become sweet. Through love, copper turns into gold.
>
> Through love, dregs become clear. Through love, pain becomes a healing in itself.
>
> Through love, prison becomes a garden. Without love, a garden becomes desolate.
>
> Through love, a rock melts and becomes liquid. Without love, wax becomes hard as steel.
>
> Through love, illness turns to good health. Through love, anger and wrath turns to mercy.

> Through love, the dead are revived. Through love, a king becomes like a slave [before Allāh *taʿālā*].
>
> Through love, this earthly body soars to the heavens; the mountain begins to dance and becomes nimble.
>
> O lover! O love-inspired Mt. Sinai! Mt. Sinai became intoxicated, and Mūsā *ʿalayhis salām* fell unconscious.[1]

When he speaks of this bold and arrogant love, he himself is overcome by enthusiasm and intoxication, and he says spontaneously:

> Dominion over the world is lawful only for those who worship their physical bodies. As for us [lovers], we are slaves of the eternal kingdom of love.

He says that love is the only sickness from which the patient never wants to be cured. In fact, he makes *duʿāʾ* for an increase in this sickness:

> All sick people want to be cured from their physical ailments. But a lover seeks an increase in this pain.

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 369.

> I did not come across any drink sweeter than this poison, and no state of health better than this illness.

While teaching this love, Maulānā says that it is not in the power of everyone to become the beloved, but everyone can become a lover. If Allāh *taʿālā* did not make you beloved, become a lover and acquire the joy of life through it. He says:

> If you are not Yūsuf, you can at least become Yaʿqūb. Live your life crying and in pain as he passed his life.

Note: This poem provides guidance to afflicted people to be pleased with whatever condition Allāh *taʿālā* willed for them. They must maintain their selves according to His dictates. Just as how Hadrat Yaʿqūb *ʿalayhis salām* addressed Allāh *taʿālā* at the time of his grief and sorrow:

اِنَّمَآ اَشْكُوْا بَثِّيْ وَحُزْنِيْ اِلَى اللهِ

I only express my anguish and sorrow before Allāh.[1]

Similarly, when Rasūlullāh *sallallāhu ʿalayhi wa sallam* suffered taunts and physical abuses during his journey to Tā'if, he addressed Allāh *taʿālā* as follows:

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[1] Sūrah Yūsuf, 12: 86.

اَللَّهُمَّ إِلَيْكَ أَشْكُو ضُعْفَ قُوَّتِيْ وَقِلَّةَ حِيْلَتِيْ وَهَوَانِيْ عَلَى النَّاسِ

O Allāh! To You alone I complain about the weakness of my strength, my lack of resources, and my insignificance in the eyes of the people.

> If you are not Shīrīn, become Farhād. If you are not Laylā, you should openly become Majnūn.

When a person who was ill for many years is cured from his spiritual maladies from their core through the hand of love, then he is overcome with joy and proclaims:

> May you be happy, O love, for you are our best capital, and the doctor for all our illnesses.
>
> O love, who is the remedy for our arrogance and pride! And O love! Who is our Plato and our Galen.

Love is a flame which reduces everything to ash. It does not allow anything apart from the beloved to survive because it is very jealous and selfish.

> Love is a flame which, when it blazes up, it burns everything apart from the beloved.[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 372.

The call to action

The *tasawwuf* and teachings of the Maulānā did not call to self-negation, lack of action and monasticism [renunciation of the world]. Rather, he calls towards action, striving, earning, and a social life. He considers monasticism and renunciation of the world to be against the spirit of Islam, and against the teachings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He says that if a collective social life was not desirable, no emphasis would have been laid on the Jumuʿah salāh, congregational salāh, enjoining good and forbidding evil. He says:

> The bird said to the hunter: O Khwājah! Do not remain in seclusion. Unnecessary monasticism is not good in the *Dīn* of Ahmad [*sallallāhu ʿalayhi wa sallam*].
>
> Rasūlullāh *sallallāhu ʿalayhi wa sallam* has forbidden monasticism. O you useless person! Why have you chosen a *bidʿah* (innovation)?
>
> Why have you chosen seclusion in the desert when the Jumuʿah salāh is compulsory in his Sharīʿah, salāh with congregation is (an emphasised Sunnah), and enjoining good and forbidding evil are also necessary? And these actions cannot be carried out in seclusion.

> It is necessary for you to live among a community. Do not abandon the Sunnah of Ahmad *sallallāhu ʿalayhi wa sallam*. (Instead) subject yourself (to the Sharīʿah).

Critique of pride and arrogance

Maulānā Rūm *rahimahullāh* says:

> When a *sālik* notices that people all around him are enamoured by him, he becomes prone to pride and loses control of his own self. Once he succumbs to pride and arrogance, he is destroyed.

Note: This couplet is a real fact. Every person is fully aware of his shortcomings and weaknesses. But when people praise and commend him, he only looks at these praises. Consequently, his weaknesses become concealed from him. He thinks to himself: All the good qualities which these people are speaking about me are really found in me. In fact, many people like to be praised for works which they do not even do. Allāh *taʿālā* says:

وَيُحِبُّوْنَ أَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا

They love to be praised for what they did not do.

A person spends his entire life in this self-deceit and vanity. He does not ponder in the least about

his despicable situation. He does not reform his ways nor does he rectify his self. Understand this well: people like him are going further and further away from Allāh *taʿālā*. The following couplet applies to them:

> He is not progressing towards Allāh *taʿālā* because he considers himself to be perfect.

Obviously, if this is the condition of a person, how will he ever acquire Allāh's *taʿālā* proximity and acceptance? The court of Allāh *taʿālā* appreciates submission and surrender, not self-conceit and self-importance.

> When in the grand court of Allāh *taʿālā*, great personalities cast aside thoughts of their greatness.

Hadrat Shaykh Saʿdī *rahimahullāh* says:

> It is the norm to remember the statements of the intelligent ones. So you too should remember this one statement of Saʿdī: A sinner who is fearful of Allāh *taʿālā* is better than the worshipper who is conceited over his worship.

This is why Maulānā Rūm *rahimahullāh* advises us as follows:

> The person who sees and recognizes his shortcoming and weakness is actually hastening towards his perfection.

Our elders have many words and statements on this subject. These are to be found in their books. If only we were to read them so that the path may become clear to us, we will find the way, and reach our destination. Inspiration is solely from Allāh *taʿālā*.

The influence of the *Mathnawī*

The *Mathnawī* had a very deep and long influence on the thoughts and literature of the Islamic world. Very rarely would you find Islamic literature having such a broad and long-standing influence. The academic, intellectual and literary circles of the Islamic world are reverberating with its lyrics for six continuous centuries. It is shedding new light and a new heat to the brain.

Poets in every era continually find new themes, a new idiom and a new style in it. It continually spurs their thoughts and literary skills. Teachers and orators find new proofs for solutions to the questions and doubts of their times, captivating examples, admonitory stories, and new ways of providing answers. They resort to it to satisfy the dissatisfied minds and intelligent youth of their times. The people of *sulūk* and Sufism find in it themes of recognition (*maʿrifat*), intricate and deep sciences – and most of all – the message of love, and provisions for creating a burning [desire

for Allāh *taʿālā*], attraction and intoxication [in His love]. They have been inflaming and kindling their solitudes and public gatherings for centuries. This is why the true lovers of Allāh *taʿālā* and the Sufis consider it to be the light of their assembly and an exponent of what is in the heart.

A balanced assessment

It's themes are neither beyond criticism, nor free from mistakes and errors. Many fake Sufis and people who follow their desires occasionally misuse this book. Those who believe in *waḫdat al-wujūd* are still able to find proofs for their beliefs. It is after all written by a human being who was no *maʿṣūm* (divinely protected from wrong). It's themes were also influenced by what crossed his heart and other external factors. Despite this, we cannot deny the fact that it was a phenomenal academic achievement of its time, and a proof of Islam's academic superiority and of its [Islam's] eternity. It struck a deep wound on the intellectual idleness, academic and literary stagnation, imitative literature, and scholastic theology which had pervaded the Islamic world. It shook and re-awakened the Islamic thinkers of the seventh century who, till now, were lying in idleness and inclined towards comfort and luxuries.

Note: *Māshā Allāh!* What an excellent assessment of the *Mathnawī* as made by Mufakkir-e-ʿAṣr Ḥaḍrat Maulānā Abul Ḥasan ʿAlī Nadwī

rahimahullāh. It could only be done by someone like him. May Allāh *taʿālā* reward him with the best of rewards.

The effect of the *Mathnawī* during the era of revolution

The *Mathnawī* can be a companion even during these changing times. The rarest commodity of this materialistic era is, as stated by the thinker of the 20th century, Dr. Muhammad Iqbāl:

> Your heart neither burns, nor is your gaze chaste. Why wonder, then, if you are not bold?! The eyes which have been illuminated by the antimony of the West are evil and deceptive, without a drop of tear.

The *Mathnawī* can still awaken the soul. Dr. Muhammad Iqbāl address the youth of the present era saying:

> Make Rūmī the companion for your journey so that Allāh *taʿālā* may honour you with fervour and burning love.
>
> Rūmī fully understands the difference between the kernel and the shell, and he has a firm footing in the path of love.[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 400.

Statements

Nawāb Siddīq Hasan Khān (1307 A.H.) who was the governor of Bhopal was a world-renowned author and historian. He writes in his book, *Tiqsār Juyūd al-Ahrār min Tidhkār Junūd al-Abrār*:

1. Maulwī Maʿnawī Jalāl ad-Dīn Balkhī Rūmī *rahimahullāh* was a *murīd* of Hadrat Shams Tabrezī *rahimahullāh*. He says: "Although a bird which flies from the ground towards the heavens does not reach the heavens, it is at least safe from being trapped in a cage. In the same way, even if the person who opts for *tasawwuf* does not reach the stage of perfection in it, he has at least distinguished himself from the masses and materialists, and saves himself from worldly worries and concerns." This is because:

نجح المخففون وهلك المثقلون

The light-weighted find salvation while the heavy-weighted are destroyed.

2. A worldly person came to him and apologized to him for not coming often enough to him. So he said: "There is no need for you to apologize because the amount of joy which others experience at your arrival, the same amount I experience at your absence."

In other words, your not coming is more liked by me.

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3. A person said to him: "A certain man was saying: 'My heart remains in the service of Maulwī Rūm.'" So he said: "Remain silent. Lies of this type have become quite common in our times. When did he ever find a heart which remains present and at the service of the people of Allāh?"

Note: Glory to Allāh! What insightful words.

4. He would ask his attendant: "Are there any goods in the house?" If he replied in the negative, he would say: "Today my house is similar to the house of the Prophet." If he replied in the affirmative, he would become sad and say: "The smell of Qārūn is emanating from my house."

5. A noble person is one who, when he is injured by anyone, he does not grieve. And a spirited person is one who abstains from causing grief to a person who deserves it.

6. A person went into the private room of a Sufi and said: "Why are you sitting here all alone?" He replied: "I have become alone after you entered here, and you became an obstacle between me and Allāh *taʿālā*." (In other words, before you came here, Allāh *taʿālā* was my companion. When you entered, this opportunity has been taken away from me, and I have been deprived of His companionship).

Note: A Hadīth states:

أنا جليس من ذكرني

I am the Companion of the one who remembers Me.

Obviously, when an outsider enters, remembrance will stop. Consequently, the companionship of Allāh *taʿālā* will certainly be gone. May Allāh *taʿālā* protect us.

7. Hadrat Shams Tabrezī *rahimahullāh* said: "The sign of an accepted *murīd* is his inability to remain in the company of outsiders. If he ever has to be with them, he will sit just as a hypocrite sits in a musjid, a child in school, and a prisoner in prison [each waits for the first opportunity to leave]."

8. Hadrat Rūmī *rahimahullāh* advised his associates as follows:

أوصيكم بتقوى الله في السر والعلانية، وبقلة الطعام، وقلة المنام، وقلة الكلام، وهجران المعاصي والآثام، ومواظبة الصيام، ودوام القيام، وترك الشهوات على الدوام، واحتمال الجفاء من جميع الأنام، وترك مجالسة السفهاء والعوام، ومصاحبة الصالحين والكرام، وإن خير الناس من ينفع الناس، وخير الكلام ما قل ودل. الحمد لله وحده.

I advise you to fear Allāh in private and in public. [I advise you to do the following]: eat less, sleep less, speak less, keep away from acts of disobedience and sins, be regular in fasting, spend the nights in worship, always abstain from desires, bear the excesses of all people, abstain from sitting in the company of foolish people and the masses, and remain in the company of the righteous and noble

people. The best person is the one who is of benefit to people. The best speech is the one which is concise but full of meaning. All praise is due to Allāh who is One.[1]

Note: Glory to Allāh! What excellent words of advice which are of use to every Muslim. As for those who follow Maulānā Rūm *rahimahullāh* and are associated with the *Mathnawī*, these words ought to be embedded in the heart. Inspiration is from Allāh *taʿālā*.

Demise

Sipah Sālār says that Konia experienced an earthquake for forty days before Maulānā's demise. Aflākī says that Maulānā was bed-ridden when earthquakes followed one after the other for seven days. All the people were left helpless and came to Maulānā for help. He said: "The earth has become hungry and it wants a fat morsel. It will get one soon, and it will not bother you."

He passed away on 5 Jumādā al-Ukhrā 672 A.H. at the time of sunset while he was explaining matters related to *tasawwuf*. He was 68 years and three months old at the time. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Tiqsār Juyūd al-Ahrār*, p. 62.

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 1, p. 355.

Hadrat Shaykh Hamīd ad-Dīn Sufi *rahimahullāh*

Name and lineage

His name is Muhammad, his *kunnīyyat* is Abū Ahmad, his title is Sultān at-Tārikīn, and his father's name is Ahmad ibn Muhammad.

He was born in 570 A.H.

He is also known as Saʿīd Nāgaurī Suwālī. He was from among the senior *khulafā'* of Hadrat Khwājah Muʿīn ad-Dīn Chishtī *rahimahullāh*. He held a lofty position in abstention from the world and solitude. He was from the progeny of Hadrat Saʿīd ibn Zayd *radiyallāhu ʿanhu*. Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh* selected his *malfūzāt* (statements and words of wisdom) from his different writings, and recorded them with his blessed hands. His writings contain many letters and poems.

An excellent book

His most well-known written work is *Usūl at-Tarīqah*. He says in one place:

The goal of those who are treading the path of *sulūk* is to reach the court of Allāh *taʿālā*. They are of three categories as stated in the Qur'ān:

الَّذِيْنَ اصْطَفَيْنَا مِنْ عِبَادِنَا، فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ، وَمِنْهُمْ مُّقْتَصِدٌ، وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللهِ.

Those whom We chose from among Our servants. There are from among them he who wrongs himself, among them he who follows a middle way, and among them he who has gone ahead with good deeds by the order of Allāh.[1]

In other words, a *z̲ālim* (wrongdoer) is considered to be *maʿdhūr*, a *muqtas̲id* (balanced) is *mashkūr*, and a *sābiq* (the one who hastens in doing good) is *fānī*. Details in this regard are as follows:

Maʿdhūr: He believes in Allāh *taʿālā* and Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. However, after attesting to and acknowledging the oneness of Allāh *taʿālā*, he does not present himself in His court with the objective of worship. Even if he does present himself occasionally, he is very lax and delayed in this regard. He is totally heedless of Allāh's *taʿālā* order to hasten.

Mashkūr: He remains confined to the prerequisites of *īmān*, and remains engrossed in his statement and testimony by night and day. In other words, he accepts all the injunctions of Allāh *taʿālā* with his heart and soul, and practises on them.

Fānī: He always remembers Allāh's *taʿālā* question:

أَلَسْتُ بِرَبِّكُمْ

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[1] Sūrat Fāt̲ir, 35: 32.

Am I not your Lord?

He never allows it to leave his heart. He then diligently practises on its reply:

قَالُوْا بَلَى

They said: Indeed.

Statements

The meaning of *talab*: He says: When a person wants to see himself in a mirror, he first cleans it of all dirt and dust. If he does not clean it, it is impossible for him to see his self in it. Similarly, as regards the quest for the truth (*talab* of Allāh *taʿālā*), if a person does not clean the surface of his heart of human qualities, then he is seeking something which is impossible. If a person does not clean and purify the surface of his heart of human qualities, and still claims that he is desirous of reaching Allāh *taʿālā*, then he is speaking nonsense. *Talab* does not mean that you have to affirm Allāh *taʿālā*. Rather, it means you must obliterate and wipe out your self. *Talab* does not mean you must run for Him. Rather, it means you must have nothing to do with your own self [it must be devoted in its entirety to Allāh *taʿālā*]. I am saying it again: *Talab* does not mean you must search for Allāh *taʿālā*. Rather, it means you must put an end to your self-ego and self-conceit. In short, if you clear your mirror, you will certainly see a reflection of the True Beloved.

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Note: Glory to Allāh! What a clear explanation of *ṯalab*. It ought to be understood, explained to others, and developed within us. May Allāh *taʿālā* bestow us with genuine *ṯalab* of this nature. Āmīn.

The different levels of *sulūk*

The Shaykh says: The following are some of the levels of *sulūk*:

1. Knowledge. Without knowledge there is a grave danger of deviating away from the prescribed paths of action.

2. To practise and to adhere strictly to it. Without practise, the existence of *nīyyah* (intention) is useless and virtually non-existent.

3. *Nīyyah* is a prerequisite to reach the court of Allāh *taʿālā* through actions. This cannot be realized with *nīyyah* alone. Rather, the *nīyyah* has to be correct. If the *nīyyah* is incorrect, then instead of accomplishing good deeds, a person will commit evil deeds.

4. Truthfulness and honesty. Without honesty, it is impossible to acquire *ʿishq* (true love of Allāh *taʿālā*).

5. *ʿIshq*. The person treading this path has to be an *ʿāshiq* (true lover of Allāh *taʿālā*) because without it, he cannot focus his attention towards Allāh *taʿālā*.

6. *Tawajjuh* (focus, attention). It is essential because the path of *sulūk* cannot be found without it.

7. *Sulūk*. It is essential because the doors to Allāh's presence do not open without it.

8. *Hudūrī* (presence). Without it, a person cannot reach his goal.

The first rank of *sulūk* is to disregard both worlds [this world and the Hereafter] and to attach one's self solely to Allāh *taʿālā* because He says:

كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ

Every single thing apart from the countenance of Allāh is to be destroyed.

If every single thing is going to be destroyed, why should we not turn our gaze away from it all and divert our full attention to the Being who is to remain forever?

Note: Can anyone deny these levels of *sulūk* when they are all established from the Qur'ān and Sunnah? Inspiration is from Allāh *taʿālā*, and He alone guides to the straight path.

Demise

He passed away on 29 Rabīʿ al-Awwal 673 A.H. His grave is in Nāgaur.[1] May Allāh *taʿālā* illuminate his resting place.

Note: I [Muhammad Qamaruz Zamān] had the opportunity visiting his grave.

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[1] *Akhbār al-Akhyār*, vol. 1, p. 67.

Hadrat Abul ʿAbbās Sayyidī Ahmad al-Badawī ash-Sharīf *rahimahullāh*

Name and lineage

His name is Ahmad, his *kunnīyyat* is Abul ʿAbbās, and al-Badawī is his title. He was born in the city of Fa's which is a well-known city of North Africa. His forefathers emigrated and settled down in Fa's during the reign of terror of Hajjāj who had been killing many Sayyids. When he was seven years old, his father saw a dream in which someone said to him: "O ʿAlī! Leave this place and emigrate to Makkah Musharrafah. We have a special reason for this." This incident was in 603 A.H.

His brother, Sayyid Hasan, relates: We proceeded for Makkah Muʿazzamah and along the way we passed some Arab tribes. They all welcomed us with open hearts, and accorded a lot of respect and honour to us. Our father passed away in 627 A.H. and was buried in Bāb al-Muʿallāt.

A special quality

He would always have a scarf tied on his head. This is why he was given the title of al-Badawī. He was very brave and courageous. In fact, there was no one braver than him in Makkah Muʿazzamah.

This is why the people of Makkah referred to him as ʿAttāb.[1]

Note: Glory to Allāh! Together with internal spiritual strength, he also possessed external physical strength. The combination of both is an excellent quality. Rasūlullāh *sallallāhu ʿalayhi wa sallam* encouraged us towards this.

Statements

When he went to Iraq, he met Sayyidunā ʿAbd al-Qādir Jīlānī *rahimahullāh* and Sayyidunā Ahmad Rifāʿī *rahimahullāh*. They said to him: "O Ahmad! The keys to Iraq, India, Yemen, Rūm, the East and the West are in our hands. You may choose whichever key you like." He replied:

لا حاجة لي بمفاتيحكما، ما آخذ المفتاحَ إلاّ من الفتّاح

I have no need for your keys. I will only accept a key from the Fattāh (Allāh taʿālā).[2]

Note: Glory to Allāh! This reply shows his independence from people, belief in the oneness of Allāh *taʿālā*, and total reliance on Allāh *taʿālā*. May Allāh *taʿālā* also bestow us with such qualities. Āmīn.

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[1] *Tabaqāt*, vol. 1, p. 183.

[2] *Tabaqāt*, vol. 1, p. 183.

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Demise

He passed away in 675 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tabaqāt*, vol. 1, p. 183.

Hadrat Shaykh al-Islam Muhīyy ad-Dīn Imām Nawawī *rahimahullāh*

Name and lineage

His name is Yahyā, his *kunnīyyat* is Abū Zakarīyyā, his title is Muhīyy ad-Dīn, and his father's name is Yahyā.

He was born in Muharram 631 A.H. in Nawā which was a village of Haurān in Shām (Syria). This is why he is well-known as Nawāwī or Nawawī. Because his village fell under Haurān, he is also referred to as Haurānī. Furthermore, he is known as Hizāmī because of one of his forefathers whose name was Hizām.

Travels and journeys

Imām Nawawī *rahimahullāh* first went to Damascus in 649 A.H. where he stayed in Rawāhiyah and commenced formal studies. Two years later he accompanied his father for hajj, and benefited from the scholars of Madīnah Munawwarah for one and half months. Upon his return to his hometown, he occupied himself in studying with full devotion. He then visited Bayt al-Maqdis.

Memory

Scholars and biographers acknowledge his memory, power to absorb, impartiality, and trustworthiness. They refer to him as one who is

mutqin (proficient), *hujjat* (a proof), *thiqah* (reliable) and *thābit* (firm and confident).

High position in Hadīth

Imām Nawawī *rahimahullāh* had extraordinary attachment to the science of Hadīth and related sciences. He is listed among the senior Muhaddithīn and commentators of Hadīth. Biographers refer to him as an expert and imām in the field.

Hāfiz Dhahabī *rahimahullāh* writes: "He was a *hāfiz* of Hadīth and its related sciences. An erudite scholar of the narrators of Hadīth, the transmissions (*asānīd*), and had the ability to distinguish the authentic from the fabricated."

Yāfiʿī *rahimahullāh* refers to him as a scholar who had a broad vision and excessive knowledge in Hadīth. Based on his seniority and pre-eminence in the field of Hadīth, he was appointed as the deputy of Hāfiz Abū Shāmah *rahimahullāh* who was himself an erudite Hadīth scholar. When the latter passed away, Imām Nawawī *rahimahullāh* was appointed as the head of Dār al-Hadīth, Damascus.

Comprehensiveness

It is clear that he possessed many excellent qualities, and was proficient in several sciences. Fakh Hambalī says that he was talented in all sciences. Yāfiʿī says that in addition to

jurisprudence and Hadīth, he was an expert in the other sciences.

Engrossment in knowledge

He used to spend his night and day in the acquisition of knowledge, teaching, writing and composing, and in the proliferation of knowledge. He would not waste a single moment. Even while walking on the road, he would not stop reading. From a very long period of time he could not rest and fall asleep peacefully on the ground. Even during his childhood, he had no interest apart from studying. When his fellow children forced him to play with them, he would try to flee from them. If he had no alternative but to remain with them, he would recite the Qur'ān from memory.

His father got him to work in a shop. Despite his preoccupation with trading, it did not decrease his academic enthusiasm and yearning. On seeing this enthusiasm of his, Yāsīn ibn Yūsuf Zarkashī predicted that he would become a great scholar and ascetic; and people would benefit tremendously from him. His engrossment in knowledge can be gauged from the fact that he used to study twelve different subjects daily. His first lesson used to be the commentary and investigation of Hadīth. The remaining subjects were as follows:

Second and third lesson: *Kitāb al-Wasīt.*

Fourth lesson: *Muhadhdhab.*

Fifth lesson: *al-Jam' baynas Sahīhayn.*

Sixth lesson: *Sahīh Muslim*.

Seventh lesson: *al-Luma'* of Ibn Jinnī.

Eighth lesson: *Islāh al-Mantiq* of Ibn as-Sakīth.

Ninth lesson: etymology (*sarf*).

Tenth lesson: principles of jurisprudence (*usūl al-fiqh).*

Eleventh lesson: biographies of the narrators (*asmā' ar-rijāl*)

Twelfth lesson: principles of religion (*usūl ad-dīn*).

When he used to teach, he would teach with real love and enthusiasm, leaving the students no room for any objection.

From this, we can also gauge his extraordinary intelligence and astuteness. On account of his many occupations and intelligence, there were many blessings in whatever he did. In a short life of 45 years, he rendered multifarious and important academic services. In a period of four and half months, he not only completed but memorized an important and comprehensive book like *at-Tanbīh* of the Shāfi'ī *madh-hab.*[1]

Abstinence and piety

Imām Nawawī *rahimahullāh* was a very pious and ardent worshipper. He used to spend a lot of time

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[1] *Tadhkirah al-Muhaddithīn*, vol. 2, p. 392.

in worship, remembrance of Allāh *ta'ālā*, and other forms of *dhikr*.

Hāfiz Dhahabī *rahimahullāh* writes that together with his occupation of writing, he engaged in spiritual striving, purification of the soul, meditation, internal cleansing, piety, purity, and precaution in ordinary and minute matters. He completely obliterated the desires of his self.

Yāfi'ī *rahimahullāh* says that he was an ardent worshipper, ascetic, and an abstinent and practising person who used to spend his night in worship, and who defended Islam and helped the Sunnah. All his time was spent in worship, obedience, reciting the Qur'ān, writing and composing books. He remained totally aloof from this world and its attractions. All his attention was focussed on religious progress. Abstinence, contentment, emulating the Sunnah, following the ways of the pious elders, and remaining occupied in good works and charity were the practices of his life. He was unparalleled in his asceticism and piety. He would spend his nights in worship and cry so profusely that his face and beard would become moist. No one can remain on his level of asceticism, worship, fortitude, caution, and being on guard from people and remaining aloof from them.

Fakhr Hambalī says that he was very pious and righteous. He used to fast most of the time, and had the opportunity of performing hajj on two occasions. It was because of this religious

enthusiasm and piety that he spent his entire life in the service and proliferation of Islamic sciences, especially Hadīth and the Sunnah. The centre of his enthusiasm was jurisprudence and Hadīth. He was not disinclined to other sciences, rather, he had a certain reservation about them, as he himself relates:

"There was a time when I thought of studying medicine. So I purchased *al-Qānūn*. But my heart became encompassed by a certain darkness which resulted in my having no inclination towards anything. When I pondered over it, I concluded it must be because of my attention towards medicine. The moment this thought came to my mind, I sold this book, *al-Qānūn*. My heart was illuminated once again."

Note: Glory to Allāh! Look at how accurate and precise his perception was. It ought to serve as an admonition and lesson for all of us.

Simplicity and contentment

As a result of his asceticism and piety, he had become accustomed to living a life of patience and contentment. He liked simplicity in his food, drink, housing, clothing, and everything else. He severely abhorred formalities, comforts, and worldly luxuries.

Refusal to accept gifts

He would not accept gifts and grants. He was especially strict about not accepting gifts from

people who were not associated to him. As for those whom he knew and had confidence in, he was not too strict in accepting from them. A poor man gave him a gift on one occasion and he accepted it. Based on his caution and abstinence, he would abstain from accepting any remuneration for academic and *Dīnī* services.

Tasawwuf

Imām Nawawī *rahimahullāh* had joined the circle of the well-known Sufi, Yāsīn ibn Yūsuf Zarkashī *rahimahullāh*. He learnt the ways and etiquette of *sulūk* from him. He had a lot of love for the Sufis and *mashā'ikh*. He would remain in their companionship with full enthusiasm. He used to express his disapproval of those who opposed *tasawwuf* and the Sufis.[1]

Enjoining good and forbidding evil

He was never unmindful of the duty of enjoining good and forbidding evil. He would also encourage the governors and Sultāns towards good and prohibit them from evil. He was very brave and courageous in this regard, and did not agree with any dissimulation in it. As a result of his frankness, he had to bear the wrath and anger of the governors.

'Allāmah Dhahabī *rahimahullāh* says that despite his numerous occupations and academic

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[1] *Tadhkiratul Muhaddithīn*, vol. 2, p. 394.

commitments, he would rectify and correct the people, and fulfil the obligation of enjoining good. He would openly speak out the truth before the kings and tyrants, and sternly disapprove of their incorrect actions. He wrote letters to the governors and Sultāns encouraging them to do good, and calling them to desist from evil.

He wrote a letter to Malik Zāhir. The latter became extremely angry and wanted to arrest him. But Allāh *taʿālā* saved him from his wrath. Later on, the very same Malik Zāhir became his follower, and used to honour and respect him a lot.

Acknowledgement of eminence

The *ʿulamā'* and historians unanimously acknowledge Imām Nawawī's *rahimahullāh* eminence, erudition and comprehensiveness. Hāfiz Dhahabī *rahimahullāh* refers to him as an imām, *hāfiz*, unique personality of his time, leader, Shaykh al-Islam, and crown of the *Auliyā'*.

Ibn Farah *rahimahullāh* says: He possessed three special qualities. If anyone else possessed just one of them, people would have undertaken journeys to meet such a person, and they would have rallied around him. They are: knowledge, abstinence, and enjoining good and forbidding

evil. These three qualities were found to the peak in Imām Nawawī *rahimahullāh.*[1]

Merits and virtues

The great Muhaddith, Hadrat Maulānā Habīb ar-Rahmān Aʿzamī *rahimahullāh* writes:

Dhahabī *rahimahullāh* writes that he toiled by night and day in his quest for knowledge for a period of twenty years until he surpassed all his contemporaries.

Despite his distinguished academic position, he did not consider it below his dignity to go to the *walī*, Shaykh Yāsīn Hajjām, present himself in his service, and derive spiritual blessings from him.

Imām Nawawī *rahimahullāh* rendered great services to knowledge through his writings. The *Sharh Sahīh Muslim, Tahdhīb al-Asmā' wa al-Lughāt, Riyād as-Sālihīn, Kitāb al-Adhkār* and *Kitāb al-Ishārāt* have already been published, and scholars are benefiting immensely from them. Almost all the scholars of India who are engaged in teaching and lecturing have derived special benefit from his commentary to *Sahīh Muslim* and they are all indebted to Imām Nawawī *rahimahullāh.*[2]

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[1] *Tadhkiratul Muhaddithīn*, vol. 2, p. 397.

[2] *Aʿyān al-Hujjāj*, vol. 2, p. 58.

Note: Based on the above reasons, I had this urge and desire to translate his book, *Kitāb al-Adhkār*, into Urdu for the benefit of the *ummah*. I had commenced it and completed a considerable amount of this book. Some portions of it were published by Hadrat Mukarram Maulānā Mujībullāh Nadwī in his esteemed periodical, *ar-Rashād*. Unfortunately, I could not continue with it.

In the course of my translation, I had made mention of it to Hadrat Muhaddith Maulānā Habīb ar-Rahmān Aʿzamī *rahimahullāh*. He said to me: "Very good, you must certainly translate it. Its author, ʿAllāmah Nawawī *rahimahullāh* was not only a Muhaddith but a Sufi as well." I included several sections of the translation in *Guldasta-e-Adhkār*, and it was very much appreciated by the *ʿulamāʾ*. May Allāh *taʿālā* accept it through His grace, and enable us to benefit from the academic and spiritual blessings of the ʿAllāmah. Āmīn. This is certainly not difficult for Allāh *taʿālā*. (Muhammad Qamaruz Zamān Allāhābādī)

A very great privilege

All praise is due to Allāh *taʿālā*, this insignificant servant [Muhammad Qamaruz Zamān] had the great privilege of studying Imām Nawawī's world-renowned book, *Riyād as-Sālihīn*, under Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*. I also had the opportunity of

studying its commentary, *Dalīl al-Fāliẖīn*, under him.

ʿAllāmah Nawawī *raẖimahullāh* quotes the following blessed poem in the introduction to his book:

إِنَّ للهِ عِبادًا فُطَنَا — طَلَّقُوا الدنيا وخَافُوا الْفِتَنَا

Allāh has servants who are intelligent. They divorced the world and feared the temptations.

نَظَرُوا فِيها فلَمَّا علِمُوا — أنَّها ليستْ لِحَيٍّ وَطَنَا

They looked at the world and, when they realized that it is not an abode for the living,

جَعَلُوها لُجَّةً واتَّخَذُوا — صالِحَ الأعْمالِ فيها سُفُنَا

they considered it to be a deep ocean [which can only be traversed by ship] and adopted good deeds as ships in it.

These words ought to be learnt by us, not only on paper, but ought to be embedded in our hearts. Hadrat Musliẖul Ummat *raẖimahullāh* was really attached to the above couplets. He asked me to write them down separately on a paper. I wrote them down as instructed and handed the paper to him. He placed it by his head side and it remained there for a long time. This is obviously a clear proof of his rectification of actions, purification of the soul, and concern for the

Hereafter. Such is the condition of the *Ahlullāh* – they are very much affected by themes of this nature and act accordingly.

Another of ʿAllāmah Nawawī's *rahimahullāh* books is *Kitāb al-Adhkār*. It is a very beneficial book and ought to be part and parcel of our lives. Towards the latter part of his life, Hadrat Muslihul Ummat *rahimahullāh* used to quote many of its themes to us. In the light of its benefit and blessings, a person said:

بِعِ الدَّارَ وَاشْتَرِ الأَذْكَارِ

Sell your house and buy al-Adhkār.

Statements

ʿAllāmah Nawawī *rahimahullāh* says in his unique book, *Kitāb al-Adhkār*:

1. Understand this point well. If anyone receives any narration dealing with the virtues of deeds, he must practise on it even if it is just once, so that he may be included among those who practised on that Sunnah. It is most inappropriate to leave it out completely. Instead, he must adopt it as much as is easy for him. As stated in a Hadīth of Imām Bukhārī and Imām Muslim:

إذا أمرتكم بشيء فأتوا منه ما استطعتم

When I order you to do something, do it as much as is within your capability.

2. The merit of *dhikr* is not confined to any *tasbīh, tahlīl, tahmīd, takbīr,* etc. If a person is occupied in any act of obedience for Allāh's sake, he is engaged in *dhikr*. From among the *ʿulamā'*, this has been said by Hadrat Saʿīd ibn Jubayr *radiyallāhu ʿanhu* and others.

Hadrat ʿAtā' *rahimahullāh* said: The assemblies of *dhikr* are the assemblies of *halāl* and *harām* – wherein you are taught how to trade according to the Sharīʿah, how to perform salāh, hajj, how to fast, etc. How to get married according to the Sunnah. If you have to divorce, how you should do it (so that you are not sinful).[1]

Note: Glory to Allāh! The meaning of "assemblies of *dhikr*" is so general that it is not difficult at all for a person to include himself in the blessed group of those who remember Allāh *taʿālā* abundantly.

Demise

He passed away on a Wednesday, on the 24th of Rajab 676 A.H. at the age of 45. He was buried in his hometown. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Kitāb al-Adhkār*.

[2] *Tadhkiratul Muhaddithīn*, vol. 2, p. 399.

Hadrat Ibrāhīm Dasūqī Qurashī *rahimahullāh*

He was a man of clear *karāmāt*, lofty positions, obvious insight, extraordinary conditions, genuine spirituality, illuminated references, spiritual fragrances, and angelic mysteries. His speech is considered to be of a very high level according to people of the Tarīqah.

Statements

1. If a shaykh does not personally engage in strict spiritual exertion and striving for his own guidance, his *murīds* will never receive guidance. This is because if he sleeps, his *murīds* will also sleep. If he engages in night worship, his *murīds* will also become regular in it. If he were to order people to engage in worship while he spends his time in futility, or orders them to repent from useless conversations while he himself engages in them, they will laugh at him and will not obey him.

2. The person who does not adhere to the Sharīʿah, is not pure and clean, and is not pious and righteous; is not from my children even if he may be my own blood child. As for the *murīd* who follows the Sharīʿah, and has imbibed the qualities of the Tarīqah, is righteous, chaste, abstinent, and is filled with asceticism and lack of greed; then he is certainly from my children even if he may be a resident of a distant land.

3. Spiritual children are better than one's blood children because the latter receive a share of one's wealth as inheritance, while spiritual children receive a share of internal spiritual wealth.

4. From among His servants, Allāh *taʿālā* loves the person who has the following qualities: he is most careful about keeping his heart, private parts, hands and tongue pure and clean; he is most righteous, most forbearing, and most open-hearted.

5. As long as your tongue continues tasting *harām*, don't ever think it will get a taste of wisdom and *maʿrifat* (true recognition of Allāh *taʿālā*).

6. If you love Allāh *taʿālā*, the inhabitants of the heavens and earth will love you. If you obey Allāh *taʿālā*, the jinn and humans will obey you, the oceans will become dry for you, and the winds will be subjugated to you (as had happened in the past).

7. O my children! Adopt the character of the *Auliyā'* so that you may acquire success. If you merely took a letter of permission (*ijāzah* – i.e. you received *khilāfah* from a shaykh) without imbibing the character of the *Auliyā'*, and when anyone reprimanded you then you proudly showed him your letter of permission – then listen! This is nothing but self-conceit. What you really ought to do is to study the letter of

permission carefully, and practise on the teachings and words of advice which it contains. If you do this, you will benefit and you will acquire righteousness and piety. O my children! This has always been the way of reaching the lofty levels of the *Auliyā'*, and this way will remain until the day of Resurrection.

Note: Glory to Allāh! What an excellent word of advice. If only those who received *ijāzah* (*khilāfah*) from their *mashā'ikh* were forever mindful of this point. If they do this, they will benefit themselves, and be of benefit to others.

8. Sometimes Allāh *taʿālā* puts His servant through trials and tribulations so that He may convey him to the high levels of His special servants. If the person is patient, forbearing, pardoning and magnanimous; Allāh *taʿālā* conveys him to that lofty level. If not, He casts him aside.

9. How can you want your orchards and gardens to be green and flourishing, and your livestock to produce a lot of milk when you unsheathe your swords against the followers of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and stain your swords with their blood!?

Note: In other words, these actions cause the displeasure of Allāh *taʿālā*. How, then, can He be merciful to you?

10. When a *murīd* leaves out his *wazīfah* (*dhikr* and other forms of optional worship which he is accustomed to) on any day, Allāh *taʿālā* withholds His help from him for that day.

Note: Just as salāh, recitation of the Qur'ān and *dhikr* are included in one's *wazīfah*, good character is also included in it. One must therefore be regular in this regard. A Hadīth states:

أحبُّ الأعمال إلى الله أدوهما وإن قلَّ

The most beloved actions in Allāh's sight are those which are continually performed, even if they are little.[1]

When there is continuity in good deeds, there will be continuity in Allāh's *taʿālā* help. This will increase one's proximity to Allāh *taʿālā*. If a person adopts good character, he will be bestowed with Allāh's proximity and acceptance.

11. The safest and most authentic *tafsīr* is the one which has come down to us from our *salaf* (righteous elders). The most foreign and strange *tafsīr* is the one which is opened to the hearts in every era. If no catalyst were to shake our hearts, they [our hearts] would say the very thing said by our *salaf*. When any thought stirs our heart, we knock on Allāh's *taʿālā* door, seek His permission,

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[1] *Mishkāt*, p. 110.

and beg Him to enable us to understand His speech. We then explain according to how much is opened to us. If you people accept it, you will remain safe. We are empty vessels, and the knowledge which is inside is solely from Allāh *taʿālā*.

12. A person who does not have affection for Allāh's creation cannot reach the ranks of the *Ahlullāh*. When Hadrat Mūsā *ʿalayhis salām* used to tend to his sheep, he never struck anyone with his stick, he never let them remain hungry, and he never caused any harm to them. When Allāh *taʿālā* saw his extreme affection, He commissioned him as His Prophet, made him His *kalīm* (interlocutor – one with whom one engages in private conversation), appointed him over the Banī Isrā'īl, and He used to engage in private conversation with him. Thus, anyone who honours the creation and treats it with affection will progress to the ranks of the *Auliyā'* of Allāh *taʿālā*.[1]

13. A shaykh is a physician of his *murīd*. Thus, if a *murīd* does not act according to the instructions of his physician, he will not be cured.

14. There are three parts to the body: the heart, the tongue, and the rest of the body parts. Angels are appointed over the tongue and rest of the

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[1] *Tabaqāt*, vol. 1, p. 165.

body parts, while Allāh *taʿālā* watches over the heart.

15. If you are real children and devoted followers, you will become devoted servants of Allāh *taʿālā*. Let your heart become your monitor, and do as much good deeds as possible. Do not seek wealth from anyone. This is my way. The person who has genuine love for me will join me on this path. A genuine *sālik* and Sufi is the one who treads this path.

16. O my children! If you keep fast all the time, spend the nights in worship, your hearts are pure and clean, and your affairs are correct with sincerity – even then you must not make claims to perfection. You must say: "I am a sinner and worthless person." Be very vigilant against the evil and deception of the *nafs* (self), because many Sufis were destroyed because of it.

Note: This is an essential advice for the *sālikīn* (those treading the path). May Allāh *taʿālā* inspire us to practise.

17. O my children! If you feel like backbiting someone, backbite your parents because they are most eligible for your good deeds.

18. How can any of you claim to be righteous when he commits evil deeds? You go and eat from those who collect unlawful taxes, accept bribes, devour interest, are oppressors, and those who assist them. How can they claim to be pious when

they speak lies, backbite, speak ill, and slander?! How can they hope to be recorded as genuine and beloved friends of Allāh *taʿālā* when they are immersed in sin. To make matters worse, they have not even repented as yet. How can they make claims to being shaykhs, and how can they go around instructing others to repent?

19. It is obligatory (*wājib*) on a person who memorized the Qur'ān not to fill his stomach with anything which is *ḫarām*. Nor should he clothe his body with *ḫarām*. If he does this, the Qur'ān will curse him from within his self and say: "Allāh's curse be on the one who did not show respect to Allāh's speech."

20. O my children! Those of you who come here frequently must be especially cautious about committing evil deeds. If you look at your fellow brother with harshness or malice, you must treat him well, and abstain from causing him any harm.

As for your friend; if he upholds the friendship, you must uphold it. O my dear children! The fact of the matter is that we have to be cautious with everyone because we are in an age where desiring good for others has become scarce. Rarely will you find someone desiring good for another.

Remain very far from those whom you are trying to please while they are trying to harm you. Whom you are trying to elevate, while they are trying to belittle you. At present, you will also find

people who, if you do not do good to them, they will cause you harm. In fact, there are many who will cause you harm even if you are good to them. No matter how kind and affectionate you are to them, they will respond with harshness and tyranny. You will convey benefit to them, but they will cause you harm. You will desire good for them, but they will be bent on casting you aside. You will try to maintain ties with them, but they will make the severance of ties their hallmark. You will feed them, but they will deprive you. You will try to send them forward, but they will send you backwards if they get the opportunity. As for those whom you brought up and nurtured, they will say: "We were the ones who took care of you." You will be very clear in your dealings with them, but they act treacherously towards you. You will meet them with a smiling face, but they will respond with a frown. O what has this world become!?

O people of this world! Just ponder! When hypocrisy was present in the era of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, how can the seventh century be free of it?! O my children! Keep away from evil people and acquire piety from the pious.[1]

Note: Hadrat Shaykh *rahimahullāh* explained to his *murīds* and associates the condition of his era. He advised them to be on their guard from

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[1] *Tabaqāt*, vol. 1, p. 165.

everyone. Today's times are far worse. So we have to be even more cautious.

Hadrat ʿAllāmah Shaʿrānī *rahimahullāh* has quoted many statements of Hadrat Shaykh Ibrāhīm Dasauqī *rahimahullāh*. We quoted just a few of them. If we were to keep these few in mind, it will be of real benefit to us. May Allāh *taʿālā* enable us all to practise. Āmīn.

Demise

He passed away in 676 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *al-Aʿlām*, vol. 1, p. 59.

Hadrat Abush Shaykh ʿAbdullāh Qurashī *rahimahullāh*

He was a great pious personality. He used to accord special respect to the poor, and used to say: "These people have a special affinity with Allāh *taʿālā*."

He used to take a covenant from his *murīds* to cook only one type of food in their homes so that one type does not enjoy preference over the other.

One of his companions said to his wife: "What type of food do you feel like eating? Tell me so that I will purchase whatever is needed, and it will be cooked for you." The man's wife said: "Go ask your daughter." When he posed the same question to his daughter, she replied: "You will not be able to fulfil my wish." He said: "O daughter! Do tell me. I will certainly purchase whatever you want even if it costs 1 000 dīnārs." She replied: "Get me married to Hadrat Qurashī."

Hadrat Qurashī was blind and suffered from leprosy. Women did not want to marry such a man. The man relates: "I eventually presented myself before Hadrat Qurashī and related my story to him. He asked me to summon the *qādī* (judge). The *qādī* arrived and performed the *nikāh* (marriage)." The girl was dressed up and beautified, and presented before Hadrat. When all the women departed, Hadrat went to his bathroom, and when he returned, he appeared like a handsome young man wearing beautiful

clothes, with an exotic perfume emanating from his body. The girl felt shy and covered her face. Hadrat said to her: "There is no need for you to cover your face. I am the same Qurashī with whom your marriage was performed." The girl said: "You are definitely not Qurashī." He took an oath in Allāh's name and said: "I am definitely Qurashī." She asked: "How, then, did you get this form and appearance? He was not like how you appear." He said: "Whenever I am with you, I will appear like this to you. But when I am with others, I will appear before them in my previous form. But you must not inform anyone of this until I die." She said: "Very well. But I consider your other form in which you appear before people to be better." On hearing this, the Shaykh said: "May Allāh *taʿālā* reward you well."

The girl remained with him, and when he passed away, she related his story to the people. Consequently, the Sufis and *Auliyā'* accorded her the same respect and honour as they had done to Hadrat Qurashī *rahimahullāh.*[1]

Note: This story certainly demonstrates the *karāmat* of Hadrat Qurashī *rahimahullāh.* But more than that, it shows the woman's greatness. She sacrificed her desires for Allāh's *taʿālā* sake. As a result, Allāh *taʿālā* gave her the fruits of it in this world by placing respect for her in the hearts of the *Ahlullāh*, and bestowed her with His affinity

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[1] *Tabaqāt*, vol. 1, p. 159.

and love. As for the rewards, proximity and acceptance which she will enjoy in the Hereafter, no human can imagine them. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said in this regard:

مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ

No eye has seen, no ear has heard about, and which no human heart ever imagined.[1]

Demise

He passed away in 678 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Mishkāt*, p. 495.

[2] *Shadharāt adh-Dhahab*, vol. 5/6, p. 361.

Hadrat Shaykh Sadr ad-Dīn *rahimahullāh*

Name and lineage

His name is Sadr ad-Dīn, and his father's name is Shaykh al-Islam Zakarīyyā Multānī *rahimahullāh*.

He was born in 599 A.H.

After his father passed away, he took over the responsibilities of guiding, instructing, and reformation. The majority of the *Auliyā'* had confidence in him, and many were his *murīds*. The well-known personality, Mīr Husaynī Sādāt was also his *murīd*.

Statements and words of advice

A collection of the shaykh's *malfūzāt* and words of advice is known by the name of *Kunūz al-Fawā'id*. They are essentially his words of advice which he had written to his *murīds*. We are quoting some of them here:

1. A Hadīth-e-Qudsī states that Allāh *ta'ālā* said:

لاَ إِلَهَ إِلاَّ اللهُ حِصْنِيْ، فَمَنْ دَخَلَهُ أَمِنَ مِنْ عَذَابِيْ

Lā ilāha illallāh is My fort. Anyone who enters it shall be safe from My punishment.

There are two words: one is *hisn* (fort) and the other is *hisār*. A *hisār* refers to a four-walled structure irrespective of whether it is safeguarded

or not. A *hisn* is a four-walled structure which – after its construction – is carefully guarded and protected.

There are three states to a *hisn*: (1) *zāhir* (external), (2) *bāṯin* (internal), (3) *haqīqat* (essence).

The external state of a *hisn* is when a servant's hope and fear is in no one except Allāh *taʿālā*. Even if the entire world were to become his friend or foe, it cannot cause him harm or benefit without Allāh's *taʿālā* order. Allāh *taʿālā* says in this regard:

وَإِنْ يَّمْسَسْكَ اللهُ بِضُرٍّ فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ، وَإِنْ يُّرِدْكَ بِخَيْرٍ فَلاَ رَادَّ لِفَضْلِهِ

If Allāh afflicts you with any misfortune, there is none who can remove it except Him. If He wills to confer you with some good, there is none who could turn away His favour.[1]

The internal state of a *hisn* is when a servant has full conviction that the temporary capital of this world and whatever is to be experienced in it are all fleeting and temporary. Nothing in this world has the qualities of eternity, continuity, and steadfastness. Divine will has already decreed the end of this world. Allāh *taʿālā* says in this regard:

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[1] Sūrah Yūnus, 10: 107.

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everything in this world is to come to an end.

Because the world itself has no continuity and eternity in it, one should live in it anonymously without bothering about its existence and non-existence.

The essence of the *hisn* is for a servant to remove desire for Paradise and fear of Hell from his heart, and he must experience comfort from nothing except Allāh *taʿālā*. He must become an embodiment of:

فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُقْتَدِرٍ

Sitting in a seat of truth, in the presence of a sovereign who has control over all.[1]

In other words, he must be honoured with special closeness with Allāh *taʿālā*. Once he becomes worthy of this position, Paradise will – on its own – seek him and come after him, while Hell will flee from him.

2. He wrote in his bequest that Allāh *taʿālā* says:

يَا أَيُّهَا الَّذِيْنَ آمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيْرًا

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[1] Sūrah al-Qamar, 54: 55.

O you who have īmān! Remember Allāh abundantly.

When Allāh *taʿālā* wills good for a person, He records him among the pious, inspires him to engage in *dhikr* together with giving his heart the strength to join in the *dhikr*. Allāh *taʿālā* then allows him to progress from verbal *dhikr* to *dhikr* with the heart so that if the tongue becomes silent, the heart continues in *dhikr*. This is known as *dhikr-e-kathīr* (remembering Allāh *taʿālā* abundantly). A person is only able to reach this level of *dhikr* when he becomes free of every type of hypocrisy, disobedience and immorality. A subtle reference to this is made in the following statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

أَكثَرُ مُنافِقِي أُمَّتِي قُرَّائُها

The majority of the hypocrites of my ummah will be the qurrā' (ʿulamā').

The hypocrisy here refers to the one which comes from intermingling with others apart from Allāh *taʿālā*, and having spiritual contact with them. When a person is inspired to remain aloof from these undesirable (impermissible) things, he remains aloof from evil thoughts and reprehensible morals, and distinguishes himself through internal/spiritual excellences. A time soon comes when the light of *dhikrullāh* starts to sparkle and glitter in his internal self. This is a

time when Satanic whisperings and desires of the self distance themselves from him, and the essence of the light of *dhikrullāh* becomes so manifest, that the *dhākir* sees a manifestation of Allāh *taʿālā* by virtue of his *dhikr*. This is that lofty position and supreme bounty for whose acquisition people of courage and insight lower their heads before those who possess this light, and submit before them. Inspiration is from Allāh *taʿālā* alone.

Demise

He passed away in 684 A.H. To Allāh we belong and to Him is our return. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Akhbār al-Akhyār*, p. 138.

Hadrat Shaykh Ahmad Abul ʿAbbās al-Marsī *rahimahullāh*

He was from among the senior *ʿārifīn* (those who truly recognize Allāh *taʿālā*). It is said that he was the only one who inherited the knowledge of Shaykh Abul Hasan Shādhilī *rahimahullāh*.

Statements

1. The sciences of the Sufis are verified while the intellects of the masses cannot bear these sciences.

2. The birth of all the Prophets *ʿalayhimus salām* was by virtue of mercy, while our Rasūlullāh *sallallāhu ʿalayhi wa sallam* was himself a mercy.

3. A *walī* of Allāh *taʿālā* remains with Allāh *taʿālā* just as the cub of a lioness remains in the lap of its mother. Do you think the lioness will ever allow anyone to pick up it's cub from its lap? Never. By Allāh, this is how Allāh *taʿālā* protects His *walī.*

4. He used to explain the following statement of Hadrat ʿAlī *radiyallāhu ʿanhu* as follows:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

The person who recognizes his self, recognizes his Lord.

The person who recognizes the despicability and incapability of his *nafs* (self) will recognize the greatness and power of Allāh *taʿālā*. And Allāh knows best.

5. Shaykh Abul Hasan used to say: If the *nūr* of a sinful believer was to be brought into the open, it will fill the space between the heavens and earth. What, then, can be said about the believer who is an obedient servant of Allāh *taʿālā*?

6. The person who likes the limelight, he is a slave of it. The one who likes concealment, he is a slave of it. As for the one who is a slave of Allāh *taʿālā*, to him it is the same whether he is concealed or brought into the open.

7. A man who had looked at the beauty of a woman while walking on the road came to Hadrat ʿUthmān *radiyallāhu ʿanhu*. [When Hadrat ʿUthmān *radiyallāhu ʿanhu* looked at him], he addressed the people saying: "There is a person from among you on whose face the effects of adultery are clearly visible."

Note: This is known as *nūr-e-firāsat* (insight) which a true believer is bestowed with.

8. If he had to stop over at any place in the course of his journey, and he came to know that the local councillor is going to come to meet him the next morning, he would depart from the place before *fajr*.

Note: This shows his total independence from leaders and people of authority. This is rarely seen in our times.

9. He would never speak in praise of any of his *murīds* in the presence of his other *murīds* because it could cause mutual jealousy.

Note: This illness is quite common in our times. In fact, the *murīds* try to cause the shaykh to have ill thoughts about others. By and large, it is the attendants (*khādims*) and those who are close to the shaykh who are caught up in this sickness. We seek refuge in Allāh *taʿālā*.

10. His salāh used to be short, but complete and very comprehensive.

11. He used to quote the following statement of his shaykh: "Remain in my company, but I am not prohibiting you from accompanying others. If you find a spring which is sweeter than this one, you must certainly go there (and quench your thirst there)."

Note: Glory to Allāh! Look at his sincerity and open-heartedness. And this is how it ought to be, because our objective is Allāh *taʿālā*, and not any particular shaykh. If only this fact could become clear to not only the masses, but the elite as well so that a lot of constriction and reservations may be avoided. In so doing, the objective of unity of purpose would also become clear.

12. He used to say to his companions: “When the leader of any people arrives, you must inform me so that I could go out to receive him and welcome him.” When the leader used to depart, he would walk a few steps with him, and then return.

Note: Glory to Allāh! Look at how concerned he was about following the Sunnah. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: “When the leader of any nation comes, you must be hospitable to him.” Obviously, it must not reach the level of flattery and adulation. And Allāh *taʿālā* knows best.

13. It is essential on the *mashā’ikh* to monitor the conditions of their *murīds*. It is permissible for the *murīd* to inform his shaykh of his internal condition because the shaykh is like a doctor.

14. There is difference of opinion among the people as to where the word “Sufi” is derived from. The best opinion in this regard is that it is attributed to the action of Allāh *taʿālā*. In other words:

صَافَاهُ اللهُ تَعَالَى فَصُوْفِيَ

Allāh taʿālā *purified him, so he became purified.*

That is why he is called a Sufi.[1]

15. When a person purchases oil from an oil merchant, the latter has given him a thread for this quest of his. The *Dīn* of the buyer has now become thinner and weaker than this thread. A person purchases coal from a coal merchant. When the coal gets used up, he asks him for more. When he does this, his heart has become blacker than the coal.

Note: This shows the need for total precaution. One should not lose one's *Dīn* and heart over trivial matters.

16. Hadrat Abū Bakr *radiyallāhu ʿanhu* and Hadrat ʿUmar *radiyallāhu ʿanhu* are the *khulafā'* (deputies) of *risālat* (messenger-ship) while Hadrat ʿUthmān *radiyallāhu ʿanhu* and Hadrat ʿAlī *radiyallāhu ʿanhu* are the *khulafā'* of *nubūwwat* (prophet-hood).

17. When the masses find a jungle-dwelling or desert-dwelling person attributed to *wilāyat* (being a *walī* of Allāh *taʿālā*), they submit before him out of respect and honour. Whereas there are many *Abdāl* and *Auliyā'* living among them [in the cities and towns], but they do not even turn their attention towards them. Whereas it is these [*Abdāl* and *Auliyā'*] who are bearing their burdens and defending them from outsiders. So the

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[1] *Tabaqāt*, vol. 2, p. 12.

similitude of the first group is like wild asses. When they enter a city or town, the town people run after them, admiring the marks on their bodies and their beauty. As for the donkeys which live with them, carry their loads for them, remove soil for them, and transport their building materials; they do not value and appreciate them.[1]

Demise

He passed away in 686 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Ṯabaqāt*, vol. 2, p. 18.

[2] *Ṯabaqāt*, vol. 2, p. 12.

Hadrat Shaykh Ibrāhīm Juʿayrī *rahimahullāh*

Name and lineage

His name is Ibrāhīm, his father's name is Muʿdād, and his grandfather's name is Shadād.

He was born on 17 Dhul Hijjah 599 A.H.

He was a pious and righteous personality, and a man of unique conditions and expositions. He was a Shāfiʿī.

He studied Hadīth under Shaykh Abul Hasan as-Sakhāwī in Syria. He then proceeded to Cairo where he heard Ahādīth from Shaykh Abū Hayyān and others; and acquired proficiency in Shāfiʿī jurisprudence.

His assembly

He used to advise the people, and those who attended used to experience a unique and strange condition. His *karāmāt* used to be exposed.[1]

Note: This is what is known as the blessing of companionship, which people of today are generally wont to reject. In today's times, Allāh *taʿālā* brings forth people of influence, and people of striving and courage. May Allāh *taʿālā* enable us to benefit from the company of such people.

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[1] *Tabaqāt ash-Shāfiʿīyyah*, vol. 4, p. 307.

He was a man of unique conditions and expositions. His assembly would fill the crowd with ecstasy, and draw out the sinners. He was like a flaming fire to the oppressors and governors, and was very much engaged in enjoining good.

Demise

He passed away inside the Haram Sharīf in 687 A.H. and was buried outside Bāb an-Nasr. His grave is known, and visited by people. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tabaqāt*, vol. 1, p. 203.

Hadrat Shaykh Rukn ad-Dīn Abul Fath *rahimahullāh*

Name and lineage

His name is Rukn ad-Dīn, his *kunnīyyat* is Abul Fath, and his father's name is Shaykh Sadr ad-Dīn ibn Shaykh al-Islam Bahā' ad-Dīn Zakarīyyā *rahimahullāh*.

He was born in 635 A.H.

He was the son of Shaykh Sadr ad-Dīn ibn Shaykh al-Islam Bahā' ad-Dīn Zakarīyyā *rahimahullāh*, and the direct deputy of his grandfather, Shaykh al-Islam Bahā' ad-Dīn Zakarīyyā *rahimahullāh*.

He is mentioned a lot in *Munādā Sūfīyyah*, a book written by one of his *murīds*. *Majmaʿ al-Akhyār* contains many of his *malfūzāt* (statements) and letters which he wrote to his *murīds*. We quote one of his very insightful letters for the benefit of the *tālibīn* (those seeking Allāh *taʿālā*).

A very beneficial letter

My dear one! You must remember very well that man is made up of two things, viz. his outer appearance, and his attributes. It is only his attributes which are worthy of praise. His appearance is of no value. Allāh *taʿālā* does not look at appearances, He looks at your deeds and hearts. The true display of the attributes will take place in the Hereafter where they will be seen in a

physical form. The Hereafter alone is the place where everything will be clothed in its original outward form.

The outer forms will be seen by the person. Each person will be resurrected in his physical form. For example, Balʿam Bāʿūr – who, despite his abundant worship and abstinence – will be resurrected as a dog because the qualities of a dog were found in him. We seek refuge in Allāh *taʿālā*.

Similarly, on the day of Resurrection, tyrants and rebellious people will be resurrected in the form of wolves. A proud and arrogant person will be resurrected as a cheetah. A miserly and covetous person will be resurrected as a pig. This is because the despicable qualities of these animals are found in these people. Allāh *taʿālā* says:

فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ

Now We removed from you your darkness. Your sight is now sharp today.[12]

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[1] Sūrah Qāf, 50: 22.

[2] Hakīm al-Ummat Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* writes in his commentary to this verse:

So now we removed from you your veil (of heedlessness and rejection, and enabled you to see the Resurrection). So your sight is very sharp today (there is nothing preventing you from perceiving. If only you had lifted the obstacle of

As long as you do not remove the despicable qualities of your heart, you will be included among the animals. Allāh *taʿālā* says:

أُولَئِكَ كَالأَنْعَامِ بَلْ هُمْ أَضَلُّ

They are like animals. In fact, they are farther astray.[1]

The cleanliness and purity of the hearts can only be acquired when a person begs for help in the court of Allāh *taʿālā*. I do not claim that my *nafs* is innocent, because the *nafs* always prompts a person to disobedience and rebellion. However, those on whom Allāh *taʿālā* shows His grace, they remain aloof from the rebellion of the *nafs*. My Allāh is very forgiving and merciful. In other words, as long as Allāh's grace and affection is not with a person, purification of the *nafs* and the heart is impossible.

Had it not been for Allāh's *taʿālā* grace and kindness on you, none of you could have acquired any pure qualities and attributes. One of the signs of Allāh's *taʿālā* grace on a person is when he looks at his own faults, considers them to be evil, and through the divine light of Allāh *taʿālā*, his internal self becomes so enlightened that all

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heedlessness in the world also, so that you could have a good day today). (*Bayān al-Qur'ān,* vol. 2, p. 52)

[1] Sūrah al-Aʿrāf, 7: 179.

the splendour and power of the world have no value whatsoever in his sight, and he does not have any value for worldly people in his heart even equal to a tiny pebble.

When a believer reaches this state, he begins to abhor the animalistic and bestial qualities which worldly people are caught up in. This pious believer then desires for the worldly people to also acquire the angelic qualities. Thus, oppression, anger, arrogance, miserliness, greed, covetousness must be replaced with the beautiful qualities of pardon, tolerance, humility, generosity, and self-sacrifice. These latter qualities are the attributes of those who seek the Hereafter. As for those who seek Allāh *taʿālā*, their attributes are much higher, and difficult for us to encompass.

تَخَلَّقُوْا بِأَخْلاَقِ اللهِ

Imbibe yourself with the character of Allāh.

It is an accepted fact that every single person cannot reach this stage. A poet says:

> "I took a covenant with myself that I will not befriend anyone besides You. And I made a condition on my *nafs* not to desire anyone besides You."

Note: Glory to Allāh! Look at the insightful points and words of wisdom which this letter contains. It contains most beneficial words of advice and

https://archivebeta.Sakhrit.com

admonitions. It is necessary for not only every *sālik*, but every Muslim to study them, understand them, and practise on them. May Allāh *taʿālā* give us all the inspiration.

An admonitory letter

It is stated in *Majmaʿ al-Akhyār* that Shaykh Rukn ad-Dīn Abul Fath wrote a letter to one of his *murīds* as follows:

Hadrat ʿAlī *radiyallāhu ʿanhu* once said: "I neither did good to anyone, nor evil." On hearing this statement of the Amīr al-Mu'minīn, all those who were present in his assembly were astonished into silence. They then asked: "O Amīr al-Mu'minīn! It is possible that you did not do evil to anyone, but what are you saying about not doing any good to anyone?" He replied: "Allāh *taʿālā* says:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ، وَمَنْ أَسَآءَ فَعَلَيْهَا

The one who does good shall receive the reward for it. Similarly, the one who did wrong shall be punished for it.

Whatever good or bad I did, I alone will be recompensed for it. Others will have nothing to do with it. Apart from that, Allāh *taʿālā* knows best.

It is on this basis that the pious elders say: "The best weapon for every person's *Dīn* is his own rectitude and piety." A poet says:

> "You know very well that you will only harvest what you sow. So it is best for you to sow piety in every condition and situation."

Shaykh Rukn ad-Dīn Abul Fath *rahimahullāh* then advises as follows:

This advice is sufficient for an intelligent person for well-being in all his tasks of this world and the Hereafter. Allāh *taʿālā* alone inspires one towards piety and goodness.

The Shaykh gives the following advice for the supervision of one's actions:

All your body parts must be restrained from all prohibitions and detestable actions as laid down by the Sharīʿah. He must remain aloof from the company of one who engages in futilities. Anything which breaks a person's bond with Allāh *taʿālā* is absolutely worthless. Remain far from the company of those who are useless. You should also bear this point in mind: The person who is not seeking Allāh *taʿālā* is a useless person.

Note: Glory to Allāh! What excellent words of advice which ought to be practised. In fact, we ought to imprint them in our hearts.

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Demise

He passed away in 690 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Akhbār al-Akhyār*, p. 142.

Hadrat Khwājah ʻAlāʼ ad-Dīn ʻAlī Ahmad Sābir Kalyarī *rahimahullāh*

Name and lineage

His name is ʻAlāʼ ad-Dīn ʻAlī Ahmad, his father's name is ʻAbd ar-Rahīm, and his title is Sābir. He was born in 592 A.H. in Kautwāl, in Multān. He is a Hasanī by lineage. Hadrat Shaykh ʻAbd al-Qādir Jīlānī *rahimahullāh* is from among his forefathers.

The reason for naming him Sābir

He was in-charge of the kitchen of Hadrat Khwājah Farīd ad-Dīn *rahimahullāh* for twelve years. Because he did not get an explicit permission to eat from the kitchen, he never ate from it of his own accord. He would always fast instead. His mother came to visit him after twelve years and noticed that he was gone very weak and frail. She asked Khwājah Farīd ad-Dīn *rahimahullāh* the reason for this. Khwājah Sāhib asked him, and he replied: "How could I ever take anything from the kitchen without Hadrat's permission? I fetch wild figs from the jungle and fill my stomach with them." When Khwājah Sāhib heard this reply, he conferred the title of Sābir (a patient person) to him.

Total immersement with Allāh *taʻālā*

An attendant sought permission from Hadrat Farīd ad-Dīn Ganj Shakkar *rahimahullāh* saying: "I would like to meet your *khulafāʼ*." When he got the permission, he went to Hadrat ʻAlāʼ ad-Dīn ʻAlī

Ahmad Sābir. The latter used to be so immersed with Allāh *taʿālā* that he would not be aware of anyone's arrival. Hadrat Shams ad-Dīn Turk *rahimahullāh* who used to remain in his company raised his voice and said: "The attendant of Hadrat Murshid has arrived and he conveys Hadrat's *salām*." He replied to his shaykh's *salām* and asked: "How is my shaykh?" He also emphasised on Hadrat Shams ad-Dīn to honour him, and said: "Today you must add salt to the wild figs." This was a way of displaying one's hospitality. After saying this, he became immersed once again.

The attendant then presented himself to Hadrat Sultān al-Auliyā' where a royal court was in progress. He was received with immense honour, exotic and delicious foods were presented to him, and he received many gifts. When the attendant went back to Hadrat Farīd ad-Dīn Ganj Shakkar *rahimahullāh*, he asked him about the two personalities. The attendant spoke very highly of Hadrat Sultān al-Auliyā' and exaggerated in showering praises on him. And with regard to Shaykh 'Alā' ad-Dīn Ahmad Sābir, he said: "He does not even talk to anyone."

Hadrat Farīd ad-Dīn asked: "Did he say anything about me?" He replied: "No. He did not say a single thing." He asked again: "He must have said something." The attendant said: "The only thing he asked was 'How is my shaykh?'" Hadrat Farīd ad-Dīn's eyes welled with tears and he said: "Today he has reached such a high level which

cannot be reached by anyone else. It is a sign of his total love for me that even in such a condition he asked about me and thought of me."

A *karāmat*

After his demise, non-Muslims got the upper hand over Kalyar, and some people constructed a temple in the graveyard, and decided to commit some acts of disrespect. Co-incidentally, a lion appeared from the jungle, killed many people, and many others fled.

He was sharp-tempered by nature, and even after he passed away, an ember used to burn over his grave. Consequently, no one had the courage to go to his grave. Hadrat Shāh ʿAbd al-Quddūs *rahimahullāh* presented himself at his grave, and when he requested the ember to stop burning, it stopped.[1]

Bayʿah and *khilāfah*

After his early education, he went to Pāk Patan at the age of eight, and pledged *bayʿah* at the hands of Bābā Farīd ad-Dīn Ganj Shakkar *rahimahullāh* in 603 A.H. His mother handed him over to Bābā Sāhib. After going through his training and tutoring, he was given the title of Sābir. Bābā Sāhib conferred on him whatever he had received

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[1] Shaykh al-Hadīth Maulānā Muhammad Zakarīyyā *rahimahullāh*: *Tārīkh Mashā'ikh-e-Chisht*, p. 185.

from his shaykh, and sent him to Kalyar to spread the teachings of Islam.

One Friday, he entered the Jāmiʿ Musjid with his companions, and sat down in the first row which the seniors of the town had reserved for their selves. When they arrived, they instructed him to leave. He went into a sort of rage, and stared intently, causing the musjid to shake and a sort of earthquake was experienced.[1]

Expressing a fact

When writing about the history of the early stages of the Sābirīyya *silsilah*, a student has to encounter many difficulties. First of all, we do not find any biography of the founder of this *silsilah* which has been written by any of his *murīds* or associates. Secondly, all biographies and history books are silent about him. *Siyar al-Auliyā'* contains a few lines about a pious personality by the name of ʿAlī Sābir. Shaykh ʿAbd al-Haqq Muhaddith Dehlawī *rahimahullāh* says with reference to these few lines: "We cannot say with certainty whether they are about him or someone else."

The biographies and history books of the 17th and 18th centuries contain many details about his life. But the question arises: Where did they get all this information from? What are their sources,

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[1] Qādī Sayyid ʿĀbid ʿAlī Bhopāl: *Qutb Mālwah*, p. 100.

and what is their historic level? If we ponder over this, we will conclude that they are either based on *kashf* (expositions) or tales which have been merely conveyed from one to the other. In either case, it will be dangerous to rely on them. I have been cautious in this regard.[1]

Distinguished *mashā'ikh* of the Sābirīyyah *silsilah*

I take the honour of quoting what Mufakkir-e-Islam Hadrat Maulānā Sayyid Abul Hasan 'Alī Nadwī *rahimahullāh* wrote in this regard.

"Shaykh Kabīr 'Alā' ad-Dīn Ahmad Sābir was an Isrā'īlī by lineage. He was unparalleled in his asceticism, self-denial, abstinence and striving. He remained in Pīrān Kalyar for quite some time where he engaged in worship and was occupied in guiding and instructing the people. He passed away there. Hadrat Shams ad-Dīn Turk Pānī Pattī was his *khalīfah*."

Hadrat Maulānā Sayyid Abul Hasan 'Alī Nadwī *rahimahullāh* then writes the following as a footnote:

"Shaykh 'Abd al-Haqq Muhaddith Dehlawī *rahimahullāh* is doubtful whether this is the biography of Hadrat Shaykh 'Alī Ahmad Sābir Pīrān Kalyarī, or of someone else bearing the same name. Amīr Khurd writes:

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[1] Professor Khalīq Ahmad Nizāmī: *Tārīkh Mashā'ikh-e-Chisht*, p. 270.

"I heard my father saying that there was a Sufi known as Shaykh ʿAlī Sābir. He was firm in *tasawwuf*, and was a person who had close affinity with Allāh *taʿālā*, and much influence. He was a resident of the town Degrī. He was aligned to Shaykh Farīd ad-Dīn, and the latter had bestowed him with *ijāzat-e-bayʿat* (the permission to induct *murīds*)."

Present or the recent past biographies either make no mention whatsoever of him, or very brief mention of him. However, the lives of the senior *mashā'ikh* of this *silsilah*, their high stages, their knowledge and ranks, the unanimity of the scholars on the acceptance of this *silsilah*, and the effects and blessings of these *mashā'ikh* on the world are all testimonies in favour of the founder of this *silsilah*, that he must have been of a very high level, having a very strong bond with Allāh *taʿālā*, and very much accepted in His court. History cannot do more than this, and this is not the first slip up of history. Even in the past, many senior personalities were saved from the sharp eyes of history, and they remained in the realm of obscurity.

Many distinguished *mashā'ikh*, *ʿārif*, erudite scholars and reformers were born in this (*Sābirīyyah Chishtīyyah*) *silsilah*. For example, Hadrat Makhdūm Ahmad ʿAbd al-Haqq Radaulwī *rahimahullāh* who was considered to be the *mujaddid* (reviver) of the ninth century according to some scholars; Hadrat Shaykh ʿAbd al-Quddūs Gangohī *rahimahullāh*, Hadrat Shaykh

Muhibbullāh Ilāhābādī *rahimahullāh*, Shaykh al-ʿArab wa al-ʿAjam Hadrat Hājī Imdādullāh Muhājir Makkī *rahimahullāh*, Qutb al-Irshād Hadrat Maulānā Rashīd Ahmad Gangohī *rahimahullāh*, Qāsim al-ʿUlūm Hadrat Maulānā Muhammad Qāsim Nānautwī *rahimahullāh* (the founder of Dār al-ʿUlūm Deoband), Hakīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*, Hadrat Shaykh al-Hind Maulānā Mahmūd al-Hasan Deobandī *rahimahullāh*.

Demise

Hadrat passed away on 13 Rabīʿ al-Awwal 690 A.H. in Kalyar, and is buried there.[1]

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[1] *Tārīkh Mashā'ikh-e-Chisht*, p. 185.

Hadrat Shaykh Muslih ad-Dīn Saʿdī Shīrāzī *rahimahullāh*

Name and lineage

His name is Sharaf ad-Dīn, his title is Muslih ad-Dīn, pen-name is Saʿdī, and his father's name is Shaykh ʿAbdullāh. He has the honour of having Shīrāz as his hometown. It is the same Shīrāz which, for many centuries, was the capital of Iran and the centre of all sciences and arts.

He was born in Shīrāz in 589 A.H. corresponding with 1333 C.E.

The reason for being named Saʿdī

His father, ʿAbdullāh, was employed by the *atābak*[1] of Shīrāz, Saʿd Zangī. The Shaykh was inclined to poetry and literature from a young age, and because of his contact with Saʿd Zangī, he chose Saʿdī as his pen-name.

Childhood

The Shaykh's father was a religious and Allāh-fearing man. Thus, he instilled salāh, fasting, recitation of the Qur'ān, worship, spiritual exercises, etc. into his son from a young age. In fact, the Shaykh had developed a special affinity and yearning for these acts of worship. He was extremely enthusiastic about *tahajjud* and

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[1] A title given to the royalty of Iran.

reciting the Qur'ān. The Shaykh relates one incident in his *Gulistān* about how his father used to train him, discipline him, and undertake his supervision:

One night, I was seated with my father, and we passed the entire night remaining awake and reciting the Qur'ān. A group of Sufis was sleeping around us. I said to my father: "None of them is getting the inspiration of waking up and performing two *rakʿats* of salāh!?" My father reprimanded me saying: "O my beloved son! It would have been better for you to sleep away as well, instead of finding faults with others."

Education

The Shaykh left Shīrāz and took admission in Madrasah Nizāmīyyah in Baghdad. He began studying under ʿAllāmah Abul Faraj ʿAbd ar-Rahmān ibn Jauzī *rahimahullāh* and completed studying all the sciences and arts there. He acquired proficiency in the rational and traditional sciences. However, the Shaykh was more inclined to *tasawwuf* and Sufism.

Tasawwuf

The Shaykh was inclined to *tasawwuf* from a young age, and he liked the Sufis and was of a content temperament since childhood. Abstinence and piety were the overpowering qualities of his nature. He chose Shaykh Shihāb ad-Dīn Sahrawardī *rahimahullāh* as his guide in

ta<u>s</u>awwuf, and became a *shaykh-e-kāmil* under his guidance and tutorship.

The Shaykh spent thirty years of his life acquiring knowledge, thirty years in travelling and journeying, thirty years in writing books, and thirty years in solitude – spending his time in matters related to the pleasure of Allāh *taʿālā*.

Travels

He spent a lengthy period of time in travelling and journeying. He travelled to Asia Minor, Iraq, Azerbaijan, Arabia, Shām, Palestine, Bayt al-Maqdis, Damascus, India, and other lands. While in India, he spent some time in Saumnāt. He observed the activities of the pundits, and then brought about a lot of reformation there.

Written works

From among the Shaykh's written works, the *Gulistān* and *Bustān* have been very widely accepted on the subjects of admonition, advice, wisdom and politics. There are only a few books which are as widely accepted as these two. The Shaykh's style is so sweet and satisfying, that you will not find it in similar books on the subject. Rectification of morals and purification of the souls are the essential components of these books. In fact, if we were to examine them closely,

they – in their entirety – deal with rectification of morals and conditions.[1]

My heart desires to quote the initial section of the *Gulistān* which contains an exceptionally emotional and comprehensive praise and eulogy.

A praise and eulogy

It is solely the kindness and favour of Allāh – the most high – that His worship is a means of gaining proximity to Him, and giving thanks to Him results in even more favours and bounties. The breath which we take in helps us to live longer. And when we breathe out, it provides joy to the soul. Thus, every breath contains two favours, and it is obligatory on us to be thankful for every favour.

Allāh *taʿālā* says:

إِعْمَلُوْا آلَ دَاوُدَ شُكْرًا، وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ

Work, O household of Dā'ūd, in gratitude to [Me]. There are few of My servants who are grateful.[2]

It is impossible for a servant to show as much gratitude to Allāh *taʿālā* as is obligatory on him for all His favours. Because Allāh *taʿālā* says in

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[1] Maulānā Fadl ar-Rahmān Dharamkautī: *Bahār Būstān*, p. 9.

[2] Sūrah Saba', 34: 13.

the Qur'ān: "Work, O household of Dā'ūd, in gratitude to [Me]. There are few of My servants who are grateful."

The servant who acknowledges his shortcomings and failings and apologizes for them in the court of Allāh *taʿālā* is the best servant. Apart from this, no one can thank Him as His divinity demands.

We now quote a few incidents of Shaykh Saʿdī's *rahimahullāh* in the course of his hajj journey, as related by Muhaddith Kabīr Hadrat Maulānā Habīb ar-Rahmān Sāhib Aʿzamī *rahimahullāh* in his book, *Aʿyān al-Hujjāj*.

Incidents in the course of his hajj journey

The Shaykh had an intense attachment to hajj and was deeply in love with the holy lands. The majority of biographers state that he performed hajj fourteen times on foot. Although the number of times he performed is not corroborated from the statements of the Shaykh himself, he does mention going on foot. The Shaykh says in the *Gulistān*: Once, in the desert of Makkah, I remained awake and had no strength to walk further. I placed my head on the ground and remained lying there. I said to the camel-keeper who was with us in the caravan to leave me where I was. He says:

> For how long can a poor fellow who is walking on foot continue walking? I have walked even more than a swift moving camel. If a fat person's body

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> becomes thin and lean [due to walking for so long], a thin person will die from the hardship.

The camel-keeper said: O brother! The Haram of Makkah is in front of us, and thieves are pursuing us. If you take the courage and walk a little more, you will cross the field. If you remain lying down and fall asleep, there is nothing but death for you. It is said:

> When you are travelling in the open desert, it feels very nice to fall asleep beneath the acacia tree. But do not even think of giving your life for it.[1]

The *Bustān* contains another incident which he experienced in the desert of Fayd. The Shaykh recounts several of his own stories which are worthy of reading. He says in the *Gulistān*:

A person decided to go for hajj bare-footed and bare-headed, and joined the caravan which was leaving from Kūfah to go to the Hijāz. When I made inquiries, the man did not even have any money with him. Despite this, he was walking as if in a state of intoxication with the caravan, and was saying these words as he was moving forward:

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[1] *Gulistān*, chapter two.

> I am neither riding a camel, nor am I burdened with any weight like the camel. I am neither a king over any subjects, nor am I a slave of any king. I am neither grief-stricken by the present, nor worried about the future. I am living in ease and passing my life in this way.

A camel-driver said to him: "O fakir! Where are you going? Go back or you will suffer and die." He did not pay any heed and continued walking. Look at this coincidence: When the caravan reached Nakhla Banī Mahmūd, the camel-driver who was a wealthy man passed away. The fakir went to his head side and addressed him saying:

> I did not suffer and die, but you died while riding a swift camel.[1]

He relates another incident. On one of my hajj journeys, I joined a few friends, attendants, and young mystics. Occasionally, they would go into a high and sing a few scholarly poems. There was a *buzurg* (pious elder) in the caravan who used to scold and reprimand them. When we reached Nakhīl Banī Hilāl, an Abyssinian boy from the locality came out and sang a poem in a most heart-rending and agonizing tone. It caused the birds in the sky to stop there and then, and the *buzurg's* camel began to dance. He landed on the

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[1] *Gulistān*, chapter two.

ground while the camel raced away into the desert.

He writes elsewhere: While travelling to the Hijāz, there was a *buzurg* dressed in rags who was also part of the caravan. A wealthy Arab had given him 100 dīnārs to slaughter a sacrificial animal in Minā. While we were travelling, thieves from then Banū Khufājah tribe attacked us, and stole whatever we had. All the people began crying, screaming, and complaining uselessly. But the *buzurg* was not affected in the least. It was as though nothing had happened at all. I said to him: "Maybe the thieves did not take that money from you?" He replied: "They certainly took it, but I was not so attached to it that I should now grieve over it."

> Do not attach your heart to anything or anyone. Once you attach yourself, it becomes very difficult when you are separated [from it or from the person].

He relates further: We saw a Bedouin who was saying to his son:

يَا بُنَيَّ، إِنَّكَ مَسْئُوْلٌ يَوْمَ الْقِيَامَةِ مَاذَا اكْتَسَبْتَ وَلاَ يُقَالُ بِمَنِ انْتَسَبْتَ

My dear son! On the day of Resurrection you will be asked about what you earned, not about who you are affiliated to [which family you belong to, or which spiritual lineage you come from].

> People kiss the *ghilāf* (cover) of the Kaʿbah. It [the *ghilāf*] did not receive any honour and dignity from the silk-worm [which made the silk from which the cover was made]. Rather, it became respected and honoured because it remained in the company of something respected and honoured [i.e. the Kaʿbah] for a few days.[1]

He says in chapter seven:

One year, there was a fight among the *h̲ājīs* (pilgrims) going on foot. I was also on foot during this journey. The fact of the matter is that we really fought, and really engaged in sin and mutual fighting. On seeing our condition, a *h̲ājī* who was seated on a saddled camel said to his fellow traveller: When an elephant walks bare-footed across a chequered carpet, it becomes better than before. But these *h̲ājīs* who have traversed their path bare-footed have become worse than before.

> Convey this message of mine to those *h̲ājīs* who fight, kill and devour people and thereby cause harm to Allāh's creation, [say to them]: You are not *h̲ājīs*. Rather, it is your camels which are the *h̲ājīs* because these poor

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[1] *Gulistān*, chapter seven.

> animals suffer the pains of thorns, and carry heavy burdens.

His most heart-rending, emotional and frightening story is as follows:

I saw a Sufi rubbing his head at the threshold of the Kaʿbah. He was crying profusely and saying: "O the most forgiving and most merciful! You know very well that a *zalūm* and *jahūl*[1] man can do nothing but wrong and immature acts."

> I have no acts of obedience and worship through which I could get some strength. So I am presenting my apology before You for my shortcomings. Sinners repent over their sins, while the *ʿārifs* (those who have truly recognized Allāh *taʿālā*) seek forgiveness for the defects in their acts of worship.

Ardent worshippers ask for rewards for their acts of worship, and traders ask for a price for their goods. But I am a worthless slave. I have come with hope, not with good deeds. I have come to beg to You, I have not come here to trade.

اِصْنَعْ لِيْ مَا أَنْتَ أَهْلُهُ وَلاَ تَفْعَلْ بِنَا مَا نَحْنُ أَهْلُهُ

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[1] Referring to the Qur'ānic verse wherein Allāh *taʿālā* refers to man as being "very merciless, immature". (Sūrah al-Ahzāb, 33: 72)

Do for us what You are worthy of [Your mercy], and do not do to us what we deserve [Your punishment].

> If You will, You can destroy us; and if You will, You can pardon us. Our head and face is at Your threshold. A slave cannot issue orders. We are pleased with whatever order You issue, and whatever pleases You.
>
> I saw a beggar crying profusely at the door of the Kaʿbah. He was saying: "I am not asking You to accept my obedience and worship. My only request to You is to strike a line of pardon across my sins.

The Shaykh also relates a few incidents of hajj in his *Bustān*. He says in one place:

> A *hājī* (pilgrim) gave me a comb made of ivory. I had heard that he had once made a complaint against me, and he had called me a dog. So I threw the comb back at him and said: "I do not want this bone. And do not call me a dog in the future. I may be content in eating vinegar, but don't think I will

> ever allow a sweetmeat-eater to humiliate me.[1]

In the tenth chapter of the *Bustān*, the Shaykh quotes a pain-filled and impassioned *munājāt* (private *duʿā*) of a mad *hājī*. Anyone reading it will not be able to control his tears.[2]

We now present the man's *munājāt*. May Allāh *taʿālā* inspire us to make this *duʿā* while crying before Him and beseeching Him.

> My body trembles when I think of a mad man's *duʿā* inside the Haram which he was making to Allāh *taʿālā* while crying profusely.
>
> [He was saying]: Do not allow me to fall because there is no one to hold my hand. Whether You call me with mercy or chase me away from Your door, I will not place my head on the threshold of anyone else.
>
> You know that we are poor and helpless. We have succumbed to our *nafs-e-ammārah*.[3] This rebellious *nafs*

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[1] *Bustān*, chapter six.

[2] *Aʿyān al-Hujjāj*, vol. 2, p. 103.

[3] It is the *nafs* which prompts a person towards evil.

does not run in a manner whereby the intellect can control its reins.

Who is there who can totally combat the *nafs* and Satan? Ants cannot fight the fight of cheetahs.

Bless me with the straight path through those who are on Your path. And give me refuge against these enemies [*nafs* and Satan].

O Allāh! Through Your divinity, and Your unique and unparalleled attributes. Through the *labbayk* of the *hājīs* of the Bayt al-Harām [Kaʿbah], and through the one who is buried in Yathrib [Madīnah] *sallallāhu ʿalayhi wa sallam*. Through the *takbīr* of the sword-wielding men who regard war-mongering men to be as weak as women.[1] Through the embellished worship of the Sufis. Through the honesty of adolescent youth.

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[1] These sword-wielding Muslim *mujāhidīn* are so brave that they consider their enemies to be as weak as women.

From the misfortune of this single breath, save us from the humiliation of begging twice.[1]

I have hope that those who are engaged in Your worship will intercede on behalf of those who are not engaged in Your worship.

Keep me away from filth [evil] through the intercession of pure people. Pardon me if I have slipped up.

I ask You through those pious people whose backs have become bent due to constant worship. Whose eyes are downcast because they are ashamed of their sins.

Do not divert my gaze from the faces of the pious fortunate ones. Do not seal my tongue at the time when I have to say the *shahādah* (the *kalimah* at the time of my death).

Place the lamps of conviction in my path. Do not allow my hands to stretch out towards immorality.

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[1] This is actually a *duʿā* for absolute *tauhīd*. There must be no room for two in a single breath. In other words, it is essential to remain steadfast on *tauhīd* even when in a state of misfortune.

Turn my eyes away from the things which I am not supposed to look at. Do not give me the strength to do disliked actions.

I am an insignificant atom in Your vast universe. My existence and non-existence in the darkness is the same.

A single ray from the sun of Your mercy is enough for me because no one can see me without a ray from You.

If You seize through Your justice and equity, I will beg to You because Your pardon did not make such a promise.[1]

O Allāh! Do not drive me away disgracefully from this door, because there is no other door to which I can turn.

If I remained absent for a few days because of my ignorance and immaturity, do not shut the door on me now that I have presented myself.

What excuse can I offer for the shame of sinfulness, apart from submitting myself totally before You?

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[1] Your pardon precedes Your wrath and punishment.

O the all-wealthy! I am poor. Do not seize me for the crime of sins. A wealthy person has mercy on the poor.

How can I cry over my weak condition? I may be weak, but my refuge [Allāh *taʿālā*] is all powerful.

O Allāh! We broke our covenant due to heedlessness. What strength can the hand of endeavour display before divine decree?

We can achieve nothing through our own plans. This point is sufficient to excuse us for our mistake.

You laid to waste whatever I did. How can I compete against Your divinity?

I cannot remove myself out of Your control, because Your control is automatically over me.[1]

Glory to Allāh! What an excellent portrayal of Shaykh Saʿdī *rahimahullāh* by Hadrat Maulānā Habīb ar-Rahmān al-Aʿzamī *rahimahullāh*. These words ought to be written in gold. My heart desires to quote more of the Shaykh's teachings so that we may gain more insight. In fact, they

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[1] *Bahār Bustān*, p. 433.

may well prove to be means of advice and admonition.

Hadrat Shaykh's *Gulistān* and *Bustān* in their entirety are registers of *maʿrifat* and treasure houses of wisdom. Hadrat Murshidī Muslihul Ummat ʿĀrif Billāh Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh* used to hold him in very high esteem. He used to relate the beneficial themes of these books and bless those who were present in this way. He used to relate the following story quite often:

"I heard about an Arab king who was saying to those who were in-charge of the registers: Double the salary of such and such worker because he is always in attendance, and remains waiting for my orders; while the other attendants are occupied in play and amusement, and very lazy in serving me."

"When a *buzurg* overheard this, a plea and scream emanated from him. People asked him: 'What did you see (which caused you to be so overtaken and overcome)?' He replied: 'The rank of servants in Allāh's *taʿālā* court is just like this (i.e. the more good deeds they do and the more obedient they are to Allāh *taʿālā*, the closer they will be to Him, and the higher the ranks which they will be conferred)."

If a person were to present himself for just two days before the king in order to

serve him, the king will certainly look at him with affection on the third day.

I hope Allāh *taʿālā* does not turn away His devoted servants from His threshold.

Words of advice

Now observe a few couplets of the Shaykh wherein he teaches the *tauhīd* (oneness) of Allāh *taʿālā*. If a person adopts them totally, he will free himself from many problems. They are:

If people cause you any harm, do not be grieved. Instead, you must be convinced that comfort and harm is not really from people.

Consider friendship and enmity to be from Allāh *taʿālā* because He alone has control over the hearts of both [friends and foes].

Although an arrow comes out of a quiver, an intelligent person considers it to be from the person to whom the quiver belongs.

If you know that a certain information is going to be painful to the heart, remain silent [do not relate it], so that someone else may convey it. O nightingale! Relate

> to us the good news of the garden, and leave the bad news to the owl.[1]

The pure way of the Sufis

> I have heard that the men of Allāh *taʿālā* have not constricted the hearts of even their enemies. How, then, can you achieve this lofty status if you fight and dispute even with your friends?

The friendship and love of devoted servants is the same whether you are present or away from them. They are not such as to find fault with you in your absence, and fall before you when you are present [i.e. they do not make a customary display of submission and loyalty in your presence].

> When he is in front of you, he is like a poor submissive goat. While behind your back he acts like a voracious wolf.[2]

Note: Friendship of this nature is quite common in our times. This is known as hypocrisy, and it has become so common as if it is the currency of our times. It is difficult to differentiate friend from foe. A person will converse in a friendly way in your presence, while his heart is concealing

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[1] *Gulistān*, chapter eight, p. 219.

[2] *Gulistān*, chapter two.

malice and enmity towards you. Except for those whom Allāh *taʿālā* wills.

The reality of *tasawwuf*

Some people asked a shaykh: "What is the reality of *tasawwuf*?" He replied: "In past times there was a group which appeared to be distressed, but it was calm and composed internally. But now we see people who appear to be calm and composed, but they are distressed internally."

> When your heart wanders aimlessly all the time, you will not perceive purity of your heart even if you are in solitude and seclusion. And if you have wealth, authority, agriculture, trade, and everything else; but your heart is attached to Allāh *taʿālā*, you are in seclusion and solitude [with Allāh *taʿālā*].
>
> To feel sorry for a sharp-toothed cheetah is synonymous to committing a wrong against the goats.

Note: This shows the despicability of oppression and aiding oppression. May Allāh *taʿālā* protect us. Āmīn.

Shaykh Shihāb ad-Dīn Sahrawardī's advice to Shaykh Saʿdī

> Pīr Dānā Hadrat Shihāb ad-Dīn *rahimahullāh* gave me two words of

> advice in the course of our journey at sea:
>
> (1) Abstain from self-conceit and vanity.
> (2) Do not look at others with an evil eye.

Note: Glory to Allāh! What great words of advice which ought to be engraved in our hearts and practised upon. The fact of the matter is that these are the soul of *tasawwuf* and the essence of Sufism.

Knowledge accompanied by excellent character

> A person's traits can be gauged in just one day, and one can ascertain the level of his knowledge.

This couplet of the *Gulistān* is certainly a most eloquent couplet, and it is a complete portrayal of the sad condition of our times. It is a major motivation towards rectification of character. In fact, it is an excellent inspiration to drive a person forward.

It is therefore requested for each person to firstly look at his heart and internal self, and check whether the internal self is in line with the external self. We also have to check if we understood the words only, or have we fathomed the meaning and essence as well? We will only be able to assess this when our insight opens up – only then will the reality dawn on us. Hadrat Murshidī Muslihul Ummat Maulānā Shāh

Wasīyyullāh Sāhib *rahimahullāh* used to read this couplet quite often:

> We used to make objections against others. But once our eyes opened, we found our heart to be a storehouse of faults.

A similar message is portrayed by Murshidī Hadrat Maulānā Muhammad Ahmad Sāhib Partābgarhī *rahimahullāh* in his couplet:

> Ever since our eyes of insight opened,
> we fell from rank in our own eyes.

Once our eyes truly open – *inshā Allāh* – we will be blessed with the light of insight and foresight. When this happens, our true worth and that of others will become clear to us. In this way, a person will neither be satisfied with his internal self, nor will he be convinced of the internal self of others merely by looking at their external knowledge.

For instance, a Jew who appeared to be a very pious and ascetic man went to Shaykh Kāmil Khwājah ʿAbd al-Khāliq Gajdawānī *rahimahullāh* and asked: "What is the meaning of the statement of Rasūlullāh *sallallāhu ʿalayhi wa sallam*:

اِتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُوْرِ اللهِ

Beware of the foresight of the believer, for surely, he looks with the light of Allāh.

The Shaykh immediately said: "Break the *zunnār*[1] which is beneath your cloak." He began to moan and said: "What do I have to do with a *zunnār*?" The Shaykh ordered one of his associates to remove the *zunnār* from beneath his cloak. Subsequently, a *zunnār* was certainly found there. The Jew then repented and embraced Islam.

O Muslims! We all have to be concerned about purifying our internal selves. Do not rely totally on the outward and customary knowledge of others. Instead, you must be fully on your guard.

The method of acquiring this effulgence is for a person to engage in abundant *dhikr* and to be steadfast on acts of obedience. Together with this, he must pay particular attention to remaining in the company of the righteous. If he does all this, there is hope that Allāh *taʿālā* – through His grace and affection – will confer him with this treasure. We also have to make a lot of *duʿā* to Allāh *taʿālā*. This is certainly not difficult for Allāh *taʿālā*.

The story of a fearless worshipper

In his *Bustān*, Hadrat Muslih ad-Dīn Shīrāzī *rahimahullāh* relates a story under the heading, *A fearless worshipper*. Hadrat Muslihul Ummat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*

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[1] A sacred thread or rosary worn by certain religious groups.

used to relate this story quite often. He has quoted it in detail in his book, *Iʿtirāf-e-Dhunūb*, together with a commentary in which he mentions some unique points. Anyone who has the desire, may refer to *Iʿtirāf-e-Dhunūb*.[1] At the end of this story, Shaykh Saʿdī *rahimahullāh* offers some advice. We take the honour of quoting it here. He says:

> The sinner who fears Allāh *taʿālā* is better than the worshipper who worships for show and out of ostentation.

"Shaykh Saʿdī *rahimahullāh* provides a comparison. The sinner understood *sulūk* better than the worshipper because the purpose of worship is for a person to acquire the recognition (*maʿrifat*) of Allāh *taʿālā*, while sin drives a person further away from Allāh *taʿālā*. The worship of the worshipper was for show and it was further adulterated by pride. His worship therefore became a means of driving him away from Allāh *taʿālā*. On the other hand, the sinner had the fear of Allāh *taʿālā* and feared His wrath. He expressed his remorse and cried before Allāh *taʿālā*. All this conveyed him closer to Allāh *taʿālā*.

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[1] *Al-hamdulillāh*, this book has been translated into English under the title, *Confession of Sins*, and is published by Zam Zam Publishers. (translator)

If, after performing an act of worship, a person has a high regard for his worship, and it causes him to become egotistic, one can conclude that he was worshipping his worship and not worshipping Allāh *taʿālā*. This worshipper is not a virtuous but a wicked person."[1]

A statement of *maʿrifat*

Shaykh Saʿdī *rahimahullāh* quotes a statement of a Sufi which is filled with *maʿrifat*. It is an eye-opener for us. He says:

> What an excellent statement that short-handed ascetic had made when he used to repent at night, and break his repentance the next morning. Only if Allāh *taʿālā* inspires a person to repent and He accepts it, only then can it remain steadfast and correct. After all, our promises and covenants are very weak.

We now conclude our discussion on Shaykh Saʿdī *rahimahullāh* with a *duʿā* with which he himself concluded his *Bustān*. He says:

> When Hadrat Yūsuf *ʿalayhis salām* came into power, did he not pardon his brothers for their wrongs, despite having suffered terrible hardships,

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[1] *Iʿtirāf Dhunūb*, p. 107. (*Confession of Sins*, p. 120)

calamities and imprisonment? This is because an excellent character is generally clothed by a handsome appearance. Therefore he did not imprison them for their crimes of their bad treatment of him. Nor did he refuse the worthless payment which they had offered.

O Allāh! O the all-mighty! We hope in Your kindness and generosity that You will pardon this worthless and poor person. I have come to You with nothing except hope. O Allāh! Do not make me lose hope in Your pardon.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ. آمين.

O our Lord! Accept from us, surely You are all-hearing, all-knowing.

Demise

Hadrat Shaykh Saʿdī *rahimahullāh* passed away in 691 A.H. His grave is in Shīrāz. May Allāh *taʿālā* shower His mercy on him, and may He illuminate his resting place.[1]

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[1] *Aʿyān al-Hujjāj*, vol. 2, p. 103.

AULIYĀ' OF THE 8TH CENTURY

Hadrat Ibrāhīm ibn Ahmad Kanī'ī *rahimahullāh*

He is from among the *Auliyā'* of Yemen. He has many excellent statements which are treatments for hard hearts. For example:

ليس الزاهد من لا يملك شيئا، إنما الزاهد من لا يملكه شيء

An ascetic is not one who does not own anything. Rather, an ascetic is one whom nothing owns.

Note: Maulānā Rūm *rahimahullāh* conveys this theme as follows:

If a person becomes unmindful of Allāh *ta'ālā* because he is engrossed with wealth and possessions, then this is worldliness. If this is not the case, there is no harm in having wealth, possessions, and family. In fact, it is absolutely correct to have them, and would earn the person reward.

He said:

أخي، جدد السفينة فإن البحر عميق، وأكثر الزاد فإن الطريق بعيد، واخلص العمل فإن الناقد بصير.

My brother! Repair and restore the ship properly because the ocean is deep. Take a lot of provisions because the journey is long. Ensure your deeds

are sincere [solely for Allāh] because the Overseer [Allāh] is fully aware.

Demise

He passed away in 713 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Tiqsār Juyūd al-Ahrār*, p. 76.

https://archivebeta.Sakhrit.com

Hadrat Khwājah ʿAlī Rāmītnī *rahimahullāh*

He is from among the prominent *khulafā'* of Khwājah Mahmūd al-Khabīr Faghnawī *rahimahullāh*. In his *silsilah*, he is remembered as Hadrat ʿAzīzān. He was a man of lofty levels and clear *karāmāt*. He used to remain occupied in the craft of weaving. I (Jāmī) heard from a pious elder that Hadrat Jalāl ad-Dīn Rūmī *rahimahullāh* was making reference to him [Khwājah ʿAlī Rāmītnī] in the following couplet:

> If knowledge of spiritual conditions was not loftier than mere verbal knowledge, how would the senior personalities and pious elders of Bukhārā become the attendants of Khwājah Nassāj?[1]

A wisdom-filled reply

Hadrat ʿAlā' ad-Daulah Samnānī *rahimahullāh* was his contemporary. He sent a verbal message to Khwājah ʿAlī Rāmītnī saying: "Both of us are engaged in serving those who frequent us. You do not go into too many formalities in serving food, while I do [i.e. I serve many exotic foods]. Despite this, everyone speaks highly of you while they complain about me. What is the reason for this?"

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[1] *Nafahātul Uns*, p. 616.

Khwājah ʿAlī replied: “There are many who serve and do good to others. But there are very few who serve and are grateful for being afforded the opportunity to serve. Secondly, I have heard that you were trained and tutored by Hadrat Khidr *ʿalayhis salām*. What is this all about?” He replied: “When a person truly loves Allāh *taʿālā*, Hadrat Khidr *ʿalayhis salām* loves him.” “Thirdly, we have heard that you engage in loud *dhikr* [*dhikr* in public]. What is the reason for this?” He replied: “I have heard that you engage in silent *dhikr*. Thus, your *dhikr* has also become loud *dhikr* [*dhikr* in public, because people know about it].”

Note: Glory to Allāh! Look at the clear and straightforward answers. They are able to do this because the reality and essence of things are made clear to the *Ahlullāh*.

Statements

1. Someone asked him: “What is *īmān*?” He replied in accordance with the person’s occupation: “To break and to join.” In other words, to sever your ties from the creation and attach yourself to Allāh *taʿālā*.

2. Remain in the companionship of Allāh *taʿālā*. If you cannot do this, remain in the company of those who remain in Allāh’s company.

3. Be humble and submissive before Allāh’s *taʿālā* friends so that they make *duʿā* for you.

4. Some of my associates who are far from me are really very near me, while some who are near me are really very far from me. The first group is physically far from me, but close to me with their hearts and souls. The second group is physically near me, but far from me with their hearts and souls. In other words, they are engrossed and occupied with this world with their hearts and souls.[1]

5. A servant cannot be Allāh, but he can be embellished with some of the attributes of Allāh *taʿālā*.

6. Someone asked him the meaning of this Hadīth:

تُسَافِرُوْا تَصِحُّوْا وَاغْتَنِمُوْا

Undertake journeys, and you will experience good health. And consider this to be a bounty.

He said: Journey with your self towards the presence of Allāh *taʿālā*, and you will be safe from [experience good health from] calamities and hardships. And consider this to be a bounty. In other words, if you journey with your *nafs* (self) and you acquire a gentle breeze at every station, you will acquire the good health of your existence.

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[1] Maulwī Mahbūb Ahmad Qamaruz Zamān Nadwī Ilāhābādī: *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah.*

Consequently, by virtue of this [spiritual] journey, you will gain freedom from doubts, misgivings, ostentation, deception, greed, hopes, hatred and malice, jealousy and hypocrisy, miserliness and pride, vanity and self-conceit, evil suspicions, torment and affliction, and the stress of all other evil characteristics. So consider such good health to be a great boon, and spend these few days of your life in obedience and worship.

7. Someone asked him: "Some people say that there are three types of men: full men, half men, zero men. What does this mean?" He replied: "Allāh *taʿālā* describes full men in the following verse:

رِجَالٌ لاَّ تُلْهِيْهِمْ تِجَارَةٌ وَّلاَ بَيْعٌ عَنْ ذِكْرِ اللهِ

Men whom neither trade nor selling occupies from the remembrance of Allāh.

The same condition was experienced by Rasūlullāh *sallallāhu ʿalayhi wa sallam* which he expressed when he said:

تَنَامُ عَيْنَايَ وَلاَ يَنَامُ قَلْبِيْ

My eyes sleep, but my heart does not sleep.

A half man is one who enjoys *dhikr* of the heart together with verbal *dhikr*. But he is satisfied with this much. In other words, as long as his tongue is occupied in *dhikr*, his heart also experiences

the delight of *dhikr*. But once he stops verbal *dhikr*, his heart also stops making *dhikr*.

A zero man is a hypocrite (*munāfiq*). That is, he engages in *dhikr* but not for Allāh *taʿālā*."

8. Someone asked him: "Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

مَنْ أَخْلَصَ للهِ تَعَالَى أَرْبَعِيْنَ صَبَاحًا ظَهَرَتْ يَنَابِيْعُ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ

A person who worships Allāh taʿālā for forty days in the morning with full conviction and without any deception of the heart, shall experience fountains of wisdom gushing forth from his heart and flowing onto his tongue.

However, many people have practised on this but the majority of them did not experience this feeling. What is the reason for it?"

He replied: "They were not true to this path. Their objective was to experience fountains of wisdom gushing forth from their hearts and flowing onto their tongues. It was not done solely for Allāh *taʿālā*. This is why they did not realize their objective."

9. A group of intellectuals went to meet him and then attended one of his assemblies. While he was speaking, one of them said: "The *ʿulamāʾ* are the outer peel while the fakirs are the core." The Shaykh said: "The core survives under the defence and protection of the peel."

Note: Hadrat Murshidī Maulānā Muhammad Ahmad Sāhib *rahimahullāh* would constantly say: "If the peel of a banana is removed and just the core [the actual fruit] is left exposed, it soon starts to rot."

10. If a poor man owns nothing and desires nothing from his heart, he is a poor man of good qualities. If he says: "Poverty is my pride, he is true in his claim." But if a poor man owns nothing and desires something with his heart, then he is the poorest person, and not a follower of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. A true follower of Rasūlullāh *sallallāhu ʿalayhi wa sallam* neither desires anything with his heart nor his tongue. If a poor man owns something and still desires something else, he is a poor man of evil qualities. The following statement will apply to him:

اَلْفَقْرُ سَوَادُ الْوَجْهِ

Poverty is blackness [humiliation] on the face.

The Hadīth which says:

كَادَ الْفَقْرُ أَنْ يَكُوْنَ كُفْرًا

Poverty may well convey a person to unbelief.

Is said with regard to people like him.

11. His son asked him: These two Ahādīth:

اَلْفَقْرُ سَوَادُ الْوَجْهِ فِي الدَّارَيْنِ، وَكَادَ الْفَقْرُ أَنْ يَكُوْنَ كُفْرًا

Poverty is blackness [humiliation] on the face in both worlds. Poverty may well convey a person to unbelief.

Seem to contradict this Hadīth:

اَلْفَقْرُ فَخْرِيْ

Poverty is my pride.

What is the reason for it?"

He replied: "Both Ahādīth refer to the poor person who directs himself towards people. In other words, he exposes his poverty to them, expects something from them, and makes his poverty a means of earning."[1]

Note: Glory to Allāh! These are statements of great wisdom and insight. May Allāh *taʿālā* enable us to practise.

Demise

He passed away on a Monday on 28 Dhū al-Qaʿdah 721 A.H. at the age of 130 years in

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[1] *Anwār al-ʿĀrifīn*, p. 504.

Khwārizm (Russia), and is buried there. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tadhkirah Mashā'ikh Naqshbandīyyah Mujaddidīyyah*, p. 82.

Hadrat Shaykh Bū ʿAlī Qalandar Pānīpattī *rahimahullāh*

Name and lineage

His name is Shaykh Sharaf ad-Dīn, and his title is Bū ʿAlī Qalandar. His father's name is Sālār Fakhr ad-Dīn. He was from the progeny of Imām Aʿzam Abū Hanīfah *rahimahullāh*. His father left Iraq in 600 A.H. and came to India. He [Sālār Fakhr ad-Din] was an erudite and learned scholar. His first marriage was with the pious daughter of Hadrat Shaykh Bahā' ad-Dīn Zakarīyyā Multānī *rahimahullāh*, but she passed away without bearing any children. He then married Bībī Hāfizah Jamāl who was the sister of Maulānā Sayyid Niʿmatullāh Sāhib Hamdānī *rahimahullāh*. She was the mother of Hadrat Shaykh Sharaf ad-Dīn Bū ʿAlī Qalandar *rahimahullāh*.

Birth and early life

Shaykh Bū ʿAlī was born in 605 A.H. in Pānīpat. He studied all the sciences during his childhood and began teaching. His lectures and lessons continued for twenty years in Delhi near the Qutb Mīnār. Senior *ʿulamā'* of Delhi, such as Maulānā Qutb ad-Dīn, Maulānā Wajīh ad-Dīn Pātlī, Qādī Zuhūr ad-Dīn Bijwārī, Qādī Hamīd ad-Dīn, Sadr-e-Sharīʿat Maulānā Fakhr ad-Dīn Pātlī, and others all acknowledged his academic acumen and erudition.

Jadhb and *sukr*

However, once he placed his foot in the coach of *tasawwuf* and became engrossed in spiritual exertion and striving, he was overtaken by *jadhb* (a state of absorption with Allāh *taʿālā*) and *sukr* (a state of intoxication in Allāh's love). Consequently, he cast all his books in a river, went out into a jungle, and remained in Yāghaunī, Karnāl, Budhāh Khīrah - all of which were in the vicinity of Pānīpat – until the end of his life.[1]

Khazīnatul Asfiyā' states that the author of *Maʿārif al-Wilāyat* lists Shaykh Bū ʿAlī Qalandar as a *khalīfah* of Khwājah Bakhtiyār Kākī *rahimahullāh*. However, he is also listed as a *murīd* and *khalīfah* of Hadrat Khwājah Nizām ad-Dīn Auliyā' *rahimahullāh*. *Akhbār al-Akhyār* states:

> Some people are of the opinion that he was a *murīd* of Khwājah Bakhtiyār Kaʿkī *rahimahullāh* while others say that he was a *murīd* of Shaykh Nizām ad-Dīn Auliyā' *rahimahullāh*. Neither of the narrations reach the level of authenticity (*sihhat*).

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[1] *Khazīnatul Asfiyā'*, vol. 1, p. 228 (as quoted in *Bazm Sūfiyah*, p. 279).

Once while he was in his state of intoxication, his moustache grew more than the Sharʿī length, but no one had the courage to go and trim it. His contemporary *buzurg* (pious elder), Maulānā Diyā' ad-Dīn Sanāmī, was very enthusiastic about adhering to the Sharīʿah. He held the Shaykh's blessed beard, and trimmed his moustache according to the Sharʿī length. When he finished trimming it and departed, Shaykh Bū ʿAlī Qalandar held his beard and said these words again and again: "This beard is so blessed because it was held for the sake of the Sharīʿah of Muhammad *sallallāhu ʿalayhi wa sallam*."

Hadrat Shams ad-Dīn Turk and Hadrat Bū ʿAlī Qalandar

When Hadrat Shams ad-Dīn Turk *rahimahullāh* came to Pānīpat, he gave a cup which was filled with milk to his attendant and asked him to go and give it to Shaykh Bū ʿAlī Qalandar *rahimahullāh*. When the latter saw the attendant, he smiled. A few roses were lying fallen near him. He placed a few rose petals on the milk and sent it back to Hadrat Shams ad-Dīn Turk *rahimahullāh*. When he saw the rose petals on the surface of the milk, he smiled. Those who were present asked him the reason for his smiling. He said: "I sent a cup filled with milk to Shaykh Bū ʿAlī Qalandar as an indication to him that my shaykh gave me over to this city, and it is filled with me [my presence]. Thus, there is no place for you here. When Shaykh Bū ʿAlī Qalandar sent the milk back with the rose petals on it, he was

referring to the fact that he will not interfere with me in the least in this city. He will remain in the city just as the rose petals were on the surface of the milk [without disturbing the milk in any way]." When Shaykh Bū ʿAlī Qalandar was asked about the incident, he gave the same reply. A relationship of sincerity and love remained between the two until the very end.

Note: Glory to Allāh! Look at the subtle and fine conversation between the two!

The gift of Shaykh Bū ʿAlī Qalandar

Senior *Auliyā'* like Hadrat Shaykh Jalāl ad-Dīn Pānīpattī *rahimahullāh* became prominent in the path of *tasawwuf* through the supervision of Shaykh Bū ʿAlī Qalandar. One day the latter was sitting on the main road when Shaykh Jalāl ad-Dīn who was still a young man at the time passed by on a horse. On seeing him, Shaykh Bū ʿAlī said:

"The horse and its rider are both magnificent."

The moment these words fell on Shaykh Jalāl ad-Dīn's ears, he was overcome. He got off his horse, tore his belt, and proceeded towards the jungle. He continued wandering and moving about in the jungles for forty years. During this period, he remained in the company of various Sufis and fakirs. When he returned, he insisted on Shaykh Bū ʿAlī Qalandar to accept his *bayʿah*. The Shaykh said:

"O my dear child! Your progress is dependent on another person."

Consequently, when Hadrat Shams ad-Dīn Turk made his blessed arrival in Pānīpat, Shaykh Bū ʿAlī Qalandar sent Shaykh Jalāl ad-Dīn to become his *murīd*. He did this and became his *khalīfah* later on.

The political situation during his time

During his childhood, kingdom was in the hands of a family which was known as slaves. Coincidentally, the king who was ruling at the time was well-known not only in his family but among all the kings of Delhi for his piety and righteousness.

The youngest son of Shams ad-Dīn Altamish was Nāsir ad-Dīn Mahmūd. Although he was born in the lap of wealth, was brought up in the granaries of kingship, and always enjoyed a life of position and authority, he was naturally inclined towards asceticism. He was made king in 644 A.H./1246 C.E. and ruled for twenty two years. However, he did not take a single penny from the royal treasury for his personal self during this entire period. As per the Islamic teachings, he believed that the royal treasury did not belong to the king but to the subjects. The king is merely a trustee and protector.

If the king has any right to take from the treasury, he can only take as much as any other ordinary citizen can take. In other words, the

average amount needed by any ordinary citizen to live his life. But it is best not to take even this much. As Allāh *taʿālā* says:

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيْرًا فَلْيَأْكُلْ بِالْمَعْرُوْفِ

The one who has no need should abstain from the wealth. And the one who is in need should consume according to the norm.[1]

Nāṯir ad-Dīn chose the first option. He could not tolerate taking anything from the treasury for his personal use or for his family. He was a master calligrapher, and calligraphy was considered a noble occupation in those days. Printing presses were not invented as yet. Books used to be written by scribes and calligraphers in return for payment. Nāṯir ad-Dīn spent his entire life in this occupation. He would write the Qur'ān in beautiful fonts, receive payment for his work, and run his expenses in this way. He never kept any workers for his self. His wife used to do the cooking, she used to make the *rotīs*, and do all other domestic chores. The peace and security which reigned in such a kingdom cannot be imagined. Consequently, his twenty-two year rule was one of absolute peace and security.[2]

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[1] Sūrah an-Nisā', 4: 6.

[2] *Buzurgān-e-Pānīpat*, p. 12.

Note: Glory to Allāh! Such were the rulers of our *ummah*. May Allāh *taʿālā* enable us to take admonition for them. Āmīn.

Statements

1. O brother! Allāh *taʿālā* was kind to you so He created a yearning in you and saved you from being self-opinionated. He then created love in you and displayed the splendour of beauty to you. Once you recognize love, you will most certainly recognize the Beloved [Allāh *taʿālā*], and you will also become the true lover of the Beloved. When the Beloved and the lover meet, you will have to tread according to the ways of the Beloved and the duties of the lover.

2. O brother! Allāh *taʿālā* created both Paradise and Hell, and promised to them that He will certainly fill them both. The Beloved will admit His lovers to Paradise all together. While Satan and his followers will be driven into Hell all together.

3. O brother! The lover with his genuine love, and the lover with his false love will be admitted into Paradise and Hell respectively. Paradise will be a meeting place for friends, while Hell will be a separating place for enemies. This separation will be for the unbelievers and hypocrites. And Paradise will be a meeting place for the lovers of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

4. O brother! Open your eyes and look at the various things which Allāh *taʿālā* created, and

how he made the world a place of entertainment. He placed His beauty on every tree, created different types of fruits, each having its own taste. The tree does not know of its own existence, or of the existence of the flowers and fruits which are on it. In like manner did Allāh *taʿālā* make sugar-cane sweet for you, while it is not even aware of its sweetness. Allāh *taʿālā* placed musk in the musk-bag of the gazelle without it being aware of it. He created *ʿambar* (ambergris) from the spermaceti-whale without it being aware of it. He created *zibād* (a type of fragrance) from the musk-bag of the wild cat without it being aware of it. He created camphor from a certain tree without camphor being aware of it. He created *sundal* (sandal wood) for you without it being aware of it.

Note: A similar theme is expressed by Maulānā Muhammad Ahmad Sāhib *rahimahullāh* in the following couplet:

> There is a proper arrangement for beauty. While love is merely given a name.

5. O brother! Become a lover [of Allāh *taʿālā*] and consider this world to be a manifestation of the beauty of the Beloved. In like manner, consider your being to be a manifestation of the beauty of the Beloved.

6. O brother! Understand your *nafs* thoroughly. Once you understand your *nafs*, the reality of this

world will automatically become clear to you. Similarly, understand the soul because understanding the Hereafter is dependent on understanding the soul.

7. O brother! The beauty and attraction which have been given to unbelief and the unbelievers is recognized by the true lovers alone. The beauty of unbelief is the beloved of the one who loves this world. As for the one who loves the Hereafter, his beloved is the beauty of *īmān*.

8. O brother! Take a portion of molasses and make 100 tablets from it. Give each tablet a different name, e.g. a horse, an elephant, and so on. As long as they all remain in the forms and shapes which you made them, and the names which you gave them, they will continue to have those names. But if you were to bring them all together and mix them up, their names will cease, and they will be referred to as molasses.

9. O brother! Ponder and reflect over the fact that you have to solve an important issue, and you need a helper and well-wisher for yourself. Come to your senses and be convinced that in the present condition, you have become a slave of your *nafs* and your desires. You must make a plan to free yourself from them.

10. O brother! You do not know to what a terrible condition your thoughts can convey you (you do not understand anything at the moment). But once hard luck and misfortune become obvious,

you will realize that they are results of your evil thoughts and following your *nafs*.

11. O brother! I do not know what I am saying and what I am doing. I have no knowledge of any of my actions. However, my tongue is under Allāh's *taʿālā* control. That is why I want to say things which will be approved in both worlds.[1]

Note: These statements are filled with the ways and etiquette of beauty and love. However, there is a need for a special comprehension and correct temperament to understand them. Thus, if the words of these personalities are not understood, then instead of rejecting them, they should be referred to those who understand them. And make *duʿā* to Allāh *taʿālā* to bestow us with the temperament to understand the mysteries of their words. Inspiration is from Allāh *taʿālā* alone.

Demise

He passed away on the night of the 9th of Ramadān 724 A.H. in the jungle of Baudah Khīrah. Some wood-cutters informed others about his death, and so, his body was carried from Baudah Khīrah on the 11th of Ramadān to Karnāl where he was bathed (*ghusl* was given). While this was happening, the people of Pānīpat reached Karnāl and took his body to Pānīpat where he was buried in the place where Hadrat

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[1] *Akhbār al-Akhyār*, p. 683.

Qalandar Sāhib *rahimahullāh* had delineated.
To Allāh we belong and to Him is our return.

Research scholars also state that his grave is in Pānīpat. May Allāh *ta'ālā* illuminate his resting place. (*Buzurgān-e-Pānīpat*, p. 137)

Sultān al-Mashā'ikh Hadrat Khwājah Nizām ad-Dīn Auliyā' *rahimahullāh*

Name and lineage

His name is Muhammad, and his titles are: Nizām ad-Dīn Auliyā', Mahbūb Ilāhī, Sultān al-Mashā'ikh, Sultān al-Auliyā', and Sultān as-Salātīn. His father's name is Sayyid Ahmad ibn ʿAlī. He is a Husaynī by lineage. He is also a *sayyid* (from the family of Rasūlullāh *sallallāhu ʿalayhi wa sallam*) from his maternal side. His paternal grandfather, Khwājah ʿAlī, and maternal grandfather, Khwājah ʿArab, had the same grandfathers, and both left Bukhārā, stayed for some time in Lahore, and eventually settled down in Budāyūn.

Birth

He was born in 646 A.H.[1] in Budāyūn. This town was an ancient residential place of noblemen and *sayyids*. Many *sayyids* and senior *mashā'ikh* left Iran and Khurāsān to settle down in Budāyūn.[2]

Early education and training

Hadrat Nizām ad-Dīn was five years old when the affectionate shadow of his father was raised from

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[1] *Akhbār al-Akhyār* states that he was born in 631 A.H., while *Bazm-e-Sūfiyah* states that he was born in 634 A.H. (*Bazm-e-Sūfiyah*, p. 218)

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 52.

him. His mother, who was a very righteous and pious woman of her time, took up the courage to bring up this pearl-like orphan, and see to his religious and moral training with much affection. When he was able to read books, he was sent to Maulānā ʿAlā' ad-Dīn Usūlī under whom he studied the primary books of *fiqh*. When he completed the *Qudūrī*, Maulānā ʿAlā' ad-Dīn said to him: "Maulānā Nizām ad-Dīn, you may now tie the qualification turban."

He came to his mother and said to her: "My *ustādh* has asked me to tie the qualification turban. Where can I get a turban from?" Him mother said: "My dear child, don't lose hope, I will make some arrangements." She purchased cotton which she spun and made a turban very quickly. His mother invited *'ulamā'* and *sulahā'* (righteous elders) for the function. Khwājah ʿAlī, a *murīd* of Shaykh Jalāl ad-Dīn Tabrezī *rahimahullāh*, tied one fold of the turban, and all who were present made *duʿā* in his favour for beneficial and complete knowledge.

Note: Glory to Allāh! Look at the intelligence of his mother! She fulfilled the duties of parent-hood to perfection on account of which her child was embellished with perfect qualities found in very few people.

Poverty, and his mother's training

Poverty was nothing new to this small noble house which was deprived of a father. Hadrat

Khwājah *rahimahullāh* says: "Whenever there was nothing to cook in our house, my mother would say: 'Today we are the guests of Allāh *taʿālā*.' I used to be really encouraged when I used to hear this. On one occasion, a servant of Allāh *taʿālā* brought some grain to our house. We continued making *rotī* from it for several days. I became a bit restless and was waiting for the time when my mother would say: 'Today we are the guests of Allāh *taʿālā*.' The grain eventually got used up, and my mother said: 'Today we are the guests of Allāh *taʿālā*.' On hearing this, I was overjoyed and cannot describe how I felt at the time."

He was sixteen years old when he left Budāyūn and came to Delhi.

Student life in Delhi

He continued his studies when he came to Delhi. This lasted for about three to four years. There were many prominent teachers in Delhi at the time. It was the era of the rule of Sultān Nāsir ad-Dīn Mahmūd and his minister, Giyāth ad-Dīn Balban. Furthermore, Maulānā Shams ad-Dīn Khwārizmī who became well-known by the title Shams al-Mulk, held the position of *ustādh al-asātidhah* (the teacher of teachers, the head teacher). Together with important duties and occupations with the Sultanate, he continued his occupation of teaching and tutoring, as was the norm of the *ʿulamāʾ* of the time. Hadrat Khwājah

rahimahullāh joined his classes, and became the beloved of his *ustādh*.

Academic distinction

By virtue of his intelligence, affinity, piety, and hard word, Hadrat Khwājah *rahimahullāh* developed academic distinction and superiority over his colleagues. When it came to academic discussions, and questions and answers (which was an important part of the old system of education, and considered to be a sign of academic capability and acumen), his confident manner of speech and powerful proofs and arguments would be displayed in a manner which would leave the rest of the students speechless no matter what topic he discussed, and his knowledge and erudition would be affirmed on the entire gathering.

Permission to narrate Hadīth

He studied Hadīth under the famous *muhaddith* of the time, Shaykh Muhammad ibn Ahmad al-Mārīkalī – who was well-known as Kamāl ad-Dīn Zāhid (died. 684 A.H.) – who himself was a direct student of ʿAllāmah Hasan ibn Muhammad as-Saghānī, who was the author of *Mashāriq al-Anwār*, and a student of ʿAllāmah Burhān ad-Dīn al-Murghīnānī, the author of *Hidāyah*, through one teacher in-between. Hadrat Khwājah *rahimahullāh* studied *Mashāriq al-Anwār* under

him, and obtained permission to narrate Hadīth from him.[1]

Bayʿah

He went to Ajaudhan and presented himself before Shaykh Farīd ad-Dīn *rahimahullāh*. The Shaykh paid a lot of attention to him, and said: "A *chār pāʾī* (a four-legged bed) must be laid out for this foreign student in the *jamāʿat khānah*. Hadrat Khwājah *rahimahullāh* says: "When the *chār pāʾī* was brought and laid out, I said to myself: 'I am not going to sleep on this bed. So many distinguished guests, *huffāz* (plural of *hāfiz*) of the Qurʾān, and so many ardent lovers of Allāh *taʿālā* are sleeping on the floor. How can I sleep on the bed?!'"

Maulānā Badr ad-Dīn Is-hāq, who was in-charge of the *khānqāh*, came to know of my thoughts. He sent a message saying: "Ask him, does he want to follow what his heart tells him, or does he want to carry out his shaykh's instructions?" I said: "I will carry out my shaykh's instructions." He said: "Go and sleep on the bed."

At some time during this stay, Hadrat Khwājah carried out the purpose for which he had come, and pledged *bayʿah* to Shaykh Kabīr [Farīd ad-Dīn] *rahimahullāh*. He was twenty years old at the time.

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 56.

Studying under Shaykh Kabīr

Shaykh Kabīr paid special attention to Hadrat Khwājah *rahimahullāh* by personally teaching certain things to him. He said to him: "Nizām! You will have to study certain books under me as well." Subsequently, he began teaching him the famous book on *tasawwuf* - *ʿAwārif al-Maʿārif* – of Hadrat Shaykh ash-Shuyūkh Shihāb ad-Dīn Sahrawardī *rahimahullāh*. He taught him six chapters of this book. He also taught him *tajwīd* (correct recitation of the Qur'ān) in which he taught him six complete *pārās* with *tajwīd*.[1]

Note: This shows that even after Shaykh Farīd *rahimahullāh* had become a senior shaykh, he continued a programme of teaching, and taught several subjects. This practice was also followed by Hadrat Maulānā Rashīd Ahmad Gangohī *rahimahullāh*, Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh*, and Hadrat Maulānā Shāh Wasīyyullāh Sāhib *rahimahullāh*. They were not as the saying goes: "Become a shaykh and sit down. You may now listen to *qawwālī*." Instead, they remained attached to teaching and tutoring, and continued directing the *ummah* to the straight path. May Allāh *taʿālā* keep us all steadfast on studying and teaching the Qur'ān and Sunnah, and may He accept it from us. Āmīn.

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 61.

The joy of his lessons

Even after a long period of time, Hadrat Khwājah *rahimahullāh* used to think of the joy he experienced in those lessons. He used to say: "I will never again hear the facts and points which I heard from Hadrat *rahimahullāh* in the course of studying *'Awārif* under him. His explanation used to be so inspiring that in the course of his lessons I would wish I could die in that condition."

Self-effacement

The copy of *'Awārif* which Shaykh Kabīr *rahimahullāh* used to have when conducting his lessons was quite old, and the font was very small. After a few lessons, the Shaykh reached a point where he hesitated a bit. Khwājah (due to his naivety and young age) said: "I had seen another copy with Shaykh Najīb ad-Dīn Mutawakkil which was a good copy." The Shaykh replied: "This fakir does not have the strength to correct this copy." The Shaykh repeated these words several times.

Khwājah *rahimahullāh* relates: "Initially, it did not strike me. But when the Shaykh said these words repeatedly, my class mate, Maulānā Badr ad-Dīn Is-hāq, informed me that the Shaykh was actually addressing me. I came to my senses, realized my mistake, uncovered my head, and fell at the Shaykh's feet saying: 'Allāh forbid! I never meant to belittle Hadrat in any way.'"

Khwājah *rahimahullāh* relates: "I apologized repeatedly but Hadrat's displeasure remained. I got up from there but did not know what to do. I do not think anyone experienced the sorrow, grief and worry which I went through on that day. I left dejectedly and worried. I even thought of casting myself into a well and killing myself. But after thinking carefully, I desisted. In this state of sorrow and worry, I walked out into the jungle and cried profusely."

One of the sons of Shaykh Kabīr whose name was Shihāb ad-Dīn, was quite attached to Khwājah *rahimahullāh*. He related the latter's condition to his father, and said: "Your objective of disciplining him has been achieved. Permit him to come back."

He was pardoned, he was summoned the next day, and the Shaykh said to him: "I did all this for your own good. A shaykh is like a waiting-maid for his *murīd*."

He was then given a special garment by the Shaykh.

Note: We learn that for the sake of teaching and training, a shaykh can be strict and stern with his *murīd*. The fact of the matter is that rectification and reformation cannot be achieved without it.

The Shaykh's advice

While he was the Shaykh's *murīd* and *khalīfah*, the Shaykh repeatedly emphasised on him that one should do one's utmost to win over one's enemies, and to leave no stone unturned in pleasing those who have rights over us.[1]

From Ajaudhan to Delhi

Khwājah Nizām ad-Dīn bade farewell to his mentor and shaykh, and left for India with the important task of guiding, instructing, and steering Allāh's creation; and calling them towards Allāh *taʿālā*. This poor indigent man was proceeding to not only the capital of India, but the most powerful Sultanate of the Islamic world. He had no provisions and no weapons apart from sincerity, reliance on Allāh *taʿālā*, and total independence from the creation. In short, he left everything and departed from Ajaudhan, and reached the throne of the region for which he was given responsibility.[2]

The gist of Hadrat Khwājah Nizām ad-Dīn's qualities and peculiar traits, and the most correct and comprehensive description of him are the words which his shaykh and mentor (Shaykh Kabīr Khwājah Farīd ad-Dīn Ganj Shakkar

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p.63.

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 69.

rahimahullāh) said to him at the time when he conferred *khilāfat* to him. He said:

> Allāh *taʿālā* bestowed you with the wealth of knowledge, intelligence and love. A person who possesses all these qualities is able to fulfil the responsibilities of the *mashā'ikh* very well.

Hadrat Khwājah's life is a manifestation of this comprehensiveness. We see all three qualities – knowledge, intelligence and love – side by side, parallel to each other. Love [for Allāh *taʿālā*], true recognition [of Allāh *taʿālā*], and the training and companionship of senior *mashā'ikh* brings about excellent results and effects. A collection of all these excellent results and effects came to be known as *tasawwuf* in the latter times. In other words, an excellent manifestation of sincerity and good character are clearly seen in his [Hadrat Khwājah's] life.[1]

Sincerity

The best jewel of his life which conferred him a lofty position among not only his contemporaries but among the *mashā'ikh* of Islam, and not only in his time, but in the different eras of Islamic history, and the special gift of beloved-ness which he was given – was the special level of *tauhīd* and

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 102.

sincerity in which nothing but the love and pleasure of Allāh *taʿālā* is the sole aim and objective. The fire of love and conviction burnt down every type of grass and straw – love for this world, love for name and fame, and all other similar types of love and desires were completely uprooted.

> May you be happy, O love, for you are our best capital, and the doctor for all our illnesses.
>
> O love, who is the remedy for our arrogance and pride! And O love! Who is our Plato and our Galen.

Engaging in worship in the musjid for the sake of show

Amīr Hasan ʿAlā' Sanjarī relates: In one of the assemblies, a discussion revolved around those who spend the night in the musjid and occupy themselves in reading the Qur'ān and performing optional salāh. I asked: "What if they spend the night in worship in their homes?" He said: "It is better for a person to read a single *pārā* of the Qur'ān in his house than to read the entire Qur'ān in the musjid."

Note: This is because there is a danger of showing off and ostentation in the musjid, while there is no such fear in one's home. Moreover, the house and the people of the house will all acquire the blessings of the Qur'ān recitation.

Subsequently, someone said that in past times there was a man who used spend the entire night in worship in the Jāmiʿ Musjid of Damascus so that he will become well-known [as a pious man], and he may be appointed to the post of Shaykh al-Islam (which was vacant at the time).

When Hadrat Khwājah *rahimahullāh* heard this, his eyes filled with tears and he said:

> Set fire to such Shaykh al-Islam, then to the *khānqāh*, then reduce yourself to ash.

Hadrat Khwājah's entire life is an example of this burning desire from the heart, and self-obliteration. It was this very thing which acted as a panacea and elixir by remaining in his company. He was very particular about sincerity reaching such a high level not only in his own self, but also in his *khulafā'* and deputies (who were to carry out the responsibilities of teaching good character and purifying souls) that love for name and fame is completely wiped out from the hearts.

Who is worthy of *khilāfat*?

Maulānā Fasīh ad-Dīn asked him: "Who is worthy of *khilāfat* of the *mashā'ikh*?" He replied: "The person who does not even expect *khilāfat* and does not even wait for it."

The author of *Siyar al-Auliyā'* writes: Hadrat Khwājah *rahimahullāh* heard with regard to one

of his distinguished attendants who had already received *ijāzah* (*khilāfat*) from him that he lays down several blankets, and sits down on them as senior *mashā'ikh* do. Governors, the masses and the elite present themselves to him, and sit respectfully before him. Hadrat was most disappointed and when he came to visit him, Hadrat turned his face away from him and took the *ijāzah* back. Hadrat disregarded him for quite some time, and did not look at him with affection until he offered an apology and sought forgiveness.[1]

Affection and attachment

Allāh *taʿālā* blessed Hadrat Khwājah *rahimahullāh* with immense affection and kindness to humans in general, and especially so to Muslims and his associates. If we had to took at some of the incidents which demonstrate his affection and love, we will not be exaggerating if we said that his affection was even more than what a mother has for her child. The affection of the *mashā'ikh* is in essence an inheritance and legacy of the affection of Rasūlullāh *sallallāhu ʿalayhi wa sallam* whose nature is described in the following verse:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ أَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 105.

There has come to you a Messenger from amongst you: it weighs heavily upon him that which harasses you. [He is] anxious over your wellbeing. [He is] extremely compassionate and merciful to the believers.[1]

And fulfilment of the order which Rasūlullāh *sallallāhu ʿalayhi wa sallam* received in the following verse:

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ

Lower your wing [of humility] for the believers who follow you.[2]

By virtue of this affection and attachment, Hadrat Khwājah *rahimahullāh* developed a "unity" with others causing him to experience physical discomfort when others experienced physical discomfort, and spiritual discomfort with the spiritual discomfort of others. Amīr Hasan ʿAlā' Sanjarī relates:

Once, an assembly was being conducted. Because there was no place in the shade, some people were sitting in the sunlight. Hadrat Khwājah *rahimahullāh* addressed those who were sitting in the shade: "Brothers, sit a bit closer so that those brothers [who are in the sunlight] may also get

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[1] Sūrah at-Taubah, 9: 128.

[2] Sūrah ash-Shuʿarā', 26: 215.

some place [in the shade]. When they sit in the sun, I experience it's intense heat [here in the shade]."

Once, he was quoting a statement of a *buzurg*. The statement was really an expression of his own situation: "Allāh's creation eats food in front of me, and I find the food in my throat, as if I am the one who is eating it."

Amīr Hasan 'Alā' Sanjarī says: "On one occasion I presented myself to him at an unusual time and said: 'I had come this way to meet a few friends, and my heart desired to come and meet you. Some friends said to me: 'If a person has come for some other work and had not made an intention of meeting Hadrat from the beginning, he must not go to meet Hadrat.' I thought to myself: 'Although this is the rule, my heart does not want to accept it. It is saying: Now that you have come here, how can you go away without meeting Hadrat? So I will break the rule today.' Hadrat said: 'You did well.' He then quoted this couplet:

> It is not prohibited to go to the alleys where alcohol is consumed, nor in the area which is inhabited by the scums. All you have to do is come and sit in the best manner in His remembrance.

He added: "Normally no one goes to the *mashā'ikh* before *ishrāq* and after the *'asr salāh*.

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But I do not have this rule. Anyone may come here anytime he likes."[1]

Seeing to the welfare of people at large

These *Ahlullāh* have no material and worldly worries, but they are concerned and afflicted by the worries of worldly people, and the concerns of Allāh's *taʿālā* creation. They forget their own worries, and make the worries of the entire world to be their own. They alone have the right to say:

> The pain of the entire world is in my heart.

Khwājah Nasīr ad-Dīn Chirāgh-e-Delhi *rahimahullāh* had a grandson by the name of Khwājah Sharaf ad-Dīn. The latter attended a certain assembly (*majlis*) and a Sufi in the assembly said: "Khwājah Nizām ad-Dīn is a *buzurg* without any concern whatsoever, he is completely hollow, he has no feeling for family and children. He is so carefree that even an iota of worry cannot touch him."

When Sharaf ad-Dīn got up from there, he went to Hadrat Khwājah *rahimahullāh*. He was about to make mention of what he heard, but Hadrat Khwājah himself said:

> Miyā Sharaf ad-Dīn! Very few people experience the grief and worry which I

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 109.

> experience from time to time. A person comes to me and relates his problems to me, and I feel the worry, concern, hesitation, and pain. A person who is not affected by his fellow brother's worry is very hard-hearted. This can also be understood by the following saying:
>
> اَلْمُخْلِصُوْنَ عَلَى خَطَرٍ عَظِيْمٍ
>
> The devoted servants have to experience serious danger.

Hadrat Khwājah *rahimahullāh* considered gladdening the heart of a Muslim, comforting him and reassuring him to be superior acts, and excellent means of gaining proximity to Allāh *ta'ālā*. It is stated in *Siyar al-Auliyā'* that he said:

> I was given a book in a dream. The following was written in it: "Comfort the hearts as much as you can because the hearts of Muslims contain the mysteries of Allāh's divinity."

A pious elder rightly said:

> Endeavour to provide comfort to a human, or be a means of providing food to the needy.

He said on one occasion:

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> In the market of the day of Resurrection, there will be nothing as valuable as showing concern for another, and comforting another.[1]

Note: Glory to Allāh! What rare words! Unfortunately, those of us who claim to be affiliated to these pious elders do not have any value for such actions. May Allāh *taʿālā* inspire us to practise. Āmīn.

Statements

1. I was travelling by boat with my shaykh. He called for me and said: "Stand before me, I want to tell you something. Listen! When you reach Delhi you must continue striving. There is no benefit in remaining idle. Keeping fast will convey you to half your destination, and the remaining actions such as salāh, hajj, etc. are the other half of your destination."

2. When Shaykh Farīd ad-Dīn *rahimahullāh* appointed him as his *khalīfah*, he said: "You must continue striving so that you are forever prepared on the path of *sulūk*."

3. I received a letter in which it was written: "You must provide comfort to the hearts of people for as long and as much as you can, because the heart of Muslim is really a place where Allāh

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 111.

taʿālā manifests Himself. In the market of the day of Resurrection, there will be nothing as valuable as showing concern for another, and comforting another."

4. The books of *tasawwuf* state that there are 100 levels of *sulūk*, and the seventeenth level is of *kashf wa karāmāt* (expositions and supernatural feats). If a *sālik* remains stuck on this level, when will he acquire the remaining 83 levels? Therefore, a Sufi must not limit himself to *kashf wa karāmāt*.

5. When my shaykh conferred *khilāfat* to me, he said: "Allāh *taʿālā* bestowed you with knowledge, intelligence and love. A person who possesses these three qualities is eligible for *khilāfat* from the *mashā'ikh*. The fact of the matter is that all tasks are accomplished in a beautiful and excellent manner through these three qualities. May Allāh *taʿālā* shower His mercies of Hadrat Mahbūb Sub-hānī *rahimahullāh* and all the *mashā'ikh* and pious elders."[1]

ʿAzīmat

He said: A *sālik* must seek Allāh's *taʿālā* protection in every dangerous situation. This is what is known as *ʿazīmat*. He must then transfer this *ʿazīmat* into action.

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[1] *Akhbār al-Akhyār*, p. 126.

When a *sālik* commences worship and spiritual exercises, he feels a burden on his *nafs*. But when he continues with a genuine heart, Allāh *taʿālā* gives him inspiration, and his difficulty becomes easy.

Note: Glory to Allāh! What an excellent explanation which is most consoling and encouraging for lazy people like us.

Emptying the heart of all except Allāh *taʿālā*

A true lover is one who is filled with love for his Beloved in the presence of the Beloved and in His absence; and he is always seeking to reach the Beloved. There are two types of love: (1) love for the Being, (2) love for the attributes and qualities. The first one is bestowed by Allāh *taʿālā* while the latter one is acquired by striving. The first is not dependent on a person's actions. But the way of acquiring the second one through striving is for the person to empty his heart of everything apart from Allāh *taʿālā*, and occupy it in perpetual *dhikr*.

There are four obstacles to *farāgh-e-qalb* (emptying the heart of everyone apart from Allāh *taʿālā*):

1. The creation.
2. The world.
3. The *nafs*.
4. Satan.

However, solitude is needed to repulse the creation, contentment to repulse the world, and begging to Allāh *taʿālā* to repulse the *nafs* and Satan, and beseeching Him and crying before Him. In this way, *farāgh-e-qalb* can be achieved.[1]

Love

He said: The Sufis are the people of *ʿishq* (love) and the *ʿulamā'* are the people of *ʿaql* (intellect). As long as love for Allāh *taʿālā* is on the outer covering of the heart, the committing of sins is possible. But once love enters the core of the heart, sins are not committed. If thoughts of the world enter the hearts of the people of love at the time of salāh, they repeat their salāh. If they think of the Hereafter, they make *sajdah-e-sahw*.

Patience, acceptance, reliance

He said: Patience, acceptance and reliance are essential components in this path. Patience is to abstain from complaining at the time of calamity and hardship. Acceptance is to not allow your dislike to be displayed at the time of calamity and hardship. This appears to be impossible but it is not really so. For example, a swift moving traveller steps on a thorn, but he continues running without bothering about the thorn and covers his distance. Or a soldier fighting in battle, when he is injured, he does not bother about the injury in the least, he continues fighting.

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[1] *Bazm Sūfiyah*, p. 270.

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Reliance (*tawakkul*) can be divided into three categories:

1. To ask of Allāh *taʿālā* while understanding the fact that He is fully aware of your situation and condition.

2. The *tawakkul* of children. They do not ask their mothers for milk, yet they receive their milk.

3. The *tawakkul* of the dead. They are at the hands of those who are bathing them (giving them *ghusl*), and they bathe them as they like. This is the highest form of *tawakkul* in the sight of Allāh *taʿālā*.

A person's *īmān* will only be complete and perfect when he considers the world and everything which it contains to be equal to the dung of camels, and he places his reliance on none other than Allāh *taʿālā*.

A person who makes claims of friendship with Allāh *taʿālā* while befriending this world is a liar.

There are seventy levels for an *ʿārif*. One of them is deprivation of the wants of this world. But if he starts to consider himself to be a pious and good human, and it creates pride in him, then he is the worst of humans.

Remembrance of Allāh *taʿālā*

He said: There are six fundamentals for a *sālik* wanting to remember Allāh *taʿālā*:

1. He must remain in solitude. In this way, his *nafs* will be overpowered.

2. He must always remain in a state of *wuḏū'*. If he falls asleep, he must perform *wuḏū'* once he wakes up.

3. He must make an effort to fast all the time. If this is not possible, he must reduce the quantity of his food.

4. He must always remain silent with regard to anything apart from the truth/Allāh *taʿālā*.

5. He must have attachment and love for his shaykh from his heart.

6. He must reject all thoughts for the sake of Allāh *taʿālā*.

Note: Glory to Allāh! These fundamentals ought to be considered by those engaged in Allāh's remembrance so that His remembrance may enable them to reach Him.

Abstention of a *sālik*

He said on another occasion: It is necessary for a *sālik* to abstain from four things:

1. The world, especially the company of wealthy people.

2. Making mention of anything or anyone apart from Allāh *taʿālā*.

3. Turning his attention and focus to anything apart from Allāh *taʿālā*.

4. The filth of the heart. In other words, he must have no love whatsoever for the world.

Repentance

When a *sālik* repents from a particular thing, his intention must be pure and genuine.

A person may repent from a sin just once, but he must repent from acts of obedience a thousand times. An act of obedience which is adulterated with ostentation is worse than a sin.

External character

Hadrat *rahimahullāh* also stressed external character. He says: A *sālik* develops excellence through four things: (1) eating less, (2) speaking less, (3) sleeping less, (4) intermingling less with people.[1]

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[1] *Bazm Sūfiyah*, p. 272.

Rights of fellow humans

Abstaining from intermingling with people is emphasised. However, we are also taught how to fulfil the rights of Allāh's *taʿālā* creation. He said: When you hurt the heart of a believer, you are hurting Allāh *taʿālā*. A true believer is one who, if he is in the East and he hears that a fellow believer in the West has been pricked by a thorn, he must feel the pain here [in the East].

Concealing faults

When a Sufi suffers harm from anyone, he must never make any *duʿā* against the person. A Sufi must always conceal the faults of others. Concealing faults of others is the most superior act of worship.

Rights of colleagues

He said with regard to the rights of colleagues: If they ask for a loan, give them a loan. If they have a need, fulfil it. Visit them when they fall ill. Console them during times of grief. When they pass away, attend their funeral, and perform the *janāzah salāh* for them.

Adhering to the Sharīʿah

Adhering to the Sharīʿah is essential in every condition. If a person has to fall at any level, he should rather fall from the beginning. If he falls from here [a high level], there is no rescue for him.

Anything which is impermissible in the Sharīʿah is intrinsically evil.

Some people claim that the rulings of the Sharīʿah do not apply when a person is in a state of ecstasy, immersement, and mystification. This cannot be tolerated under any condition. The only true *mashā'ikh* are those who are embellished [with the Sharīʿah] in their external and internal selves.

This is why you will find in the *malfūẓāt* (statements) [of the *mashā'ikh*] great emphasis on salāh, fasting, Sunnah and optional salāhs, recitation of the Qur'ān, *tarāwīḥ salāh*, respect for the Sharīʿah, and following the Sunnah even when in a state of ecstasy, immersement, and mystification. Salāh with congregation (*jamāʿah*) is especially emphasised and stressed.

Hadrat *raḥimahullāh* himself was very particular about salāh with congregation. Despite his infirmity and old-age, he used to come down from the *khānqah* to perform salāh with congregation until his very end.

Note: This has always been the hallmark of our elders – that is, they adhered totally to the Sharīʿah in every condition and situation. May Allāh *taʿālā* inspire us as well.

Demise

This sun of abstinence, worship, *maʿrifat*, guidance and instruction set on 18 Rabīʿ al-Ākhir

725 A.H. To Allāh we belong and to Him is our return. He did not marry throughout his life, so he had no children. However, his spiritual lineage spread throughout India, and is existent to this day.[1]

His blessed grave is in Delhi where the masses and elite visit it to this day. Those who visit it experience a unique feeling. He had made a request to be buried in the desert, and no building to be constructed over his grave. This was followed, but later on, Sultān Muhammad ibn Tughluq built an edifice over it.[2]

Note: May Allāh *taʿālā* continue this *silsilah* to the day of Resurrection. *Al-hamdulillāh*, I had the opportunity of visiting his grave.

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 3, p. 101.

[2] *Bazm Sūfiyah*, p. 265.

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Hadrat Amīr Khusro Dehlawī *rahimahullāh*

Birth

Hadrat Amīr Khusro was born in 1254 A.H. in Patyālī. His father was a Turk and his mother was an Indian. Both bore their peculiar social and cultural traditions. His father was a man of the military, but led a very pious and righteous life. He was martyred in a battle under Amīr Sayf ad-Dīn Mahmūd. His mother tried to wipe out this loss by showering all her love on her son. It was really his mother's affectionate lap which had saved him from the severe pain of losing the shadow of his father. His mother loved Khusro so much that if he were to disappear from her sight for a short while, she would become restless.

Khusro was 48 years old when his mother passed away. He used to cry like a child and say:

> O my mother! Where have you gone to? Why are you not showing me your face? You may be hidden from my sight, but you can never be far away from my heart.[1]

Note: Glory to Allāh! Look at the exceptional qualities which his mother possessed, and look at

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[1] Professor Khalīq Ahmad Nizāmī: *Tārīkhī Maqālāt*.

how respectful a son he was! Consequently, he was embellished with spiritual fruits and jewels.

In search of a mentor

He landed at the "fountain" of Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh*, and in his own words:

> The deceased reached the fountain of life.

The Shaykh heard the cries of his heart and recognized his capabilities the moment he set eyes on him. He trained and tutored him in a manner which caused all of Khusro's jewels to become displayed. An important factor is Hadrat Nizām ad-Dīn's system of training and tutoring was that he would not suppress the individuality of a person, and would not destroy his true capabilities. Instead, after influencing the fountains of thoughts and actions, he would allow the person's Allāh-bestowed capabilities to progress on their own. This is how a human personality can reach its perfection.

Note: The excellence of a shaykh lies in his ability to take the capabilities of a *tālib* into consideration.

When Hadrat Nizām ad-Dīn used to confer *khilāfat* to anyone, one of the rules which he used to lay down was for the person to remain aloof from the royal court. He was of the opinion that any attachment to the royal court would come as

an obstacle to fulfilling spiritual responsibilities. However, bearing in mind Khusro's capabilities, he did not prohibit him from the royal court. The royal court was needed for the manifestation of his poetic capabilities. At the same time, the Shaykh did not place on him any responsibility of spiritual rectification over others.

Note: This shows that while some people may possess personal rectitude and piety, the competence which is needed to train and tutor others may not be found in them. In such a case, the *mashā'ikh* do not confer the mantle of *khilāfat* on such people.

Special relationship with his shaykh

When Khusro used to be in Delhi, he would present himself before his shaykh daily after the *ʿishā salāh*. No one else would be with the Shaykh, and he would converse with him without any inhibitions.

The peculiar traits of the Chishtīyyah

The *mashā'ikh* of the Chishtīyyah *silsilah* used to ignite the flame of love [for Allāh *taʿālā*] in their associates. When the shaykh of Hadrat Nizām ad-Dīn, Hadrat Bābā Farīd Ganj Shakkar, was pleased with anyone, he would make *duʿā* for him saying: "May Allāh *taʿālā* bless you with pain

(love).” In other words, such a heart which continuously burns with genuine love.[1]

Note: Hadrat Murshidī Maulānā Muhammad Ahmad Sāhib *rahimahullāh* expresses this pain as follows:

> All thanks [to Allāh *taʿālā*], my *dard-e-dil* (pain of the heart) has become permanent. My heart has probably become a heart as well.

Hadrat Khwājah ʿAzīz al-Hasan Majdhūb expresses this as follows:

> I am now beginning to enjoy the ailments of love. This is by virtue of the cup-bearer who created this pain [in my heart].

Hadrat Maulānā Sayyid Sulaymān Nadwī *rahimahullāh* is making *duʿā* for the same pain as follows:

> The *dard-e-dil* enters my chest one after the other and remains there. O Allāh! Give me the pain which does not remain there.

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[1] *Tārīkhī Maqālāt*, p. 56.

His worship and spiritual exertion

Bearing in mind Amīr Khusro's connection with the royal court and his poetic occupations, one may assume he did not have any deep attachment to worship and spiritual exertion. Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh* asked him one day: "What is the level of your occupations?" He replied: "Hadrat! Since the past few nights – when it is the latter part of the night – I am automatically overtaken by crying, and tears flow from my eyes." The Shaykh said: "*Al-hamdulillāh*, something seems to be coming to the fore."[1]

Note: Glory to Allāh! If this was his condition during the early stages, what can be said about his latter stages!? May Allāh *taʿālā* bestow us with just one flame of this condition.

Poems on recognition of Allāh *taʿālā*

> O Allāh! Since You alone know my secrets, and You alone can come to my help in good and bad times, make it such that when I present myself in Your court, Your mercy lightens the weight of my sins.
>
> Open to me the treasures of Your mysteries so that I am totally independent of the treasures of others.

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[1] *Tārīkhī Maqālāt*, p. 58.

> I am not saying You must make me Your special servant. All I am asking is to save me from self-conceit.

Poems containing *duʿā*

> [O Allāh!] You alone are the Master of the poor and the kings. You alone are the refuge of all who have no refuge.
>
> Do not place me in the refuge of anyone other than You. Do not cause me to wander to all other courts [apart from Your court] for the fulfilment of my needs.
>
> Do not disgrace me when You place me in the ground. Do not make me despicable and disgraceful like the soil.

Note: Glory to Allāh! What a heart-rending *duʿā*. It ought to be included in our special supplications. Inspiration is from Allāh *taʿālā* alone.

Two types of worship

There are two types of worship: *lāzimī* (related to one's self) and *mutaʿaddī* (related to others).

Māshā Allāh, Hadrat Amīr Khusro engaged in both types. While striving on *lāzimī* worship, he writes: It creates firmness in a person's character. When he prostrates before one Allāh, he becomes independent of thousands of prostrations. The worst misfortune for man is when he becomes

engrossed with worldly occupations and forgets this *lāzimī* worship. Man is the most honourable of Allāh's creations. Yet the condition of animals is such that:

> A fowl does not drink a drop of water without first looking up towards the heavens [in appreciation to Allāh *taʿālā*].

He says with regard to *mutaʿaddī* worship: If a person does not help others, he ought to be listed among lifeless and inanimate objects no matter how much of authority, name and fame he enjoys.

> A branch which produces fresh fruit is better than thousands of fruit-less orchards.

A major portion of his income used to be spent on others. He says in one place:

> I am a lion and I bear the brunt of the hunt for others. I am not like the domestic dogs which eat alone [without bothering about others].

According to him, *"ādamīyyat"* (being a human) was synonymous to respect to humanity. He writes in the introduction to *Gurratul Kamāl*:

"Although humans are countless in number, every one of them cannot be included in the list of

ādamīyyat (because they all do not have the quality of respect to humanity)."

He writes further: Allāh *taʿālā* created man in the "best of moulds" because he is Allāh's *taʿālā* vicegerent on earth. He has to fulfil the duty of deputyship and vicegerency. He must not get caught up with the beauty and attraction of this world.

Amīr Khusro wrote a lot on the development of man's character and mannerisms. He says:

A man is proud about the achievements of his forefathers, while he himself is empty and hollow. This is no less than the pious elders selling bones. Man ought to brighten the names of his forefathers through his own achievements, and not borrow their fame as a means to popularize his own self.

Note: Glory to Allāh! What excellent words of advice.

He writes with regard to lineage:

"This is a meaningless thing. What is of real worth and value is man's personal character and qualities."

He speaks out against superficial knowledge, and considers knowledge which is not acted on to be useless. He says: "An *ʿālim* who does not practise

on his knowledge is like a person who is speaking gibberish in his sleep."

It was his belief that striving and exerting one's self would guarantee one's success and progress. In line with this principle, he wrote many admonishing points concerning the training and upbringing of children. He writes: "Luxuries and comforts spoil our children."

> A child who bears grief and sorrow is successful. Luxuries and comforts are not appropriate in the upbringing of children.

Demise

He passed away on 18 Shawwāl 725 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Akhbār al-Akhyār*, p. 218.

Hadrat Shaykh al-Islam Hāfiz Ibn Taymīyyah *rahimahullāh*

Name and lineage

His name is Ahmad Taqīyy ad-Dīn, his *kunnīyyat* is Abūl ʿAbbās, but his family title – Ibn Taymīyyah – superseded all and he became most popular by this title. His father's name is Shihāb ad-Dīn ʿAbd al-Halīm, and his grandfather's name is Abul Barakāt Majd ad-Dīn.

Family

His family which since before was well-known as Usrah ibn Taymīyyah[1] (the family of Ibn Taymīyyah) was a famous academic and religious family of Harrān. This family (as far back as its history is known) belonged to the Hambalī *madh-hab*, and enjoyed a leading role in this *madh-hab* in the region which it inhabited. The scholars of this family always remained occupied in teaching, issuing *fatāwā*, writing and composing books.[2]

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[1] This name commenced from Muhammad ibn al-Khidar, who was four levels above Ibn Taymīyyah *rahimahullāh* in his lineage. This is why the historians differ on the reason for having this name. One view is that Muhammad ibn al-Khidar's mother's name was Taymīyyah. This is why this family became aligned to the name, Taymīyyah. (*Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 32)

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 32.

Birth

He was born on a Monday, 10th Rabīʿ al-Awwal 661 A.H. His father named him Taqīyy ad-Dīn. When he grew older, he chose the *kunnīyyat* of Abul ʿAbbās for himself. But the family title of Ibn Taymīyyah took precedence over all.

This was a time when the Tartars were invading the Muslim lands, and the entire Islamic world was trembling out of fear for them. Iraq and the Arabian Peninsular was their special focus of attention. Ibn Taymīyyah was seven years old when his hometown, Harran, came under the control of the Tartars. His family therefore emigrated to Damascus. Despite the difficulty in carrying out this task, they carried their library with them.

In Damascus

The moment they reached Damascus, the residents of the city came to know of the arrival of this intellectual family. The scholars knew the name of Abul Barakāt Majd ad-Dīn ibn Taymīyyah and his works. The knowledge and merits of ʿAbd al-Halīm ibn Taymīyyah was also well-known. Within a few days, he began delivering lessons in Jāmiʿ Umawī and Dār al-Hadīth as-Sukkarīyyah. He became a fountain for students and Hambalī *ʿulamāʾ*. The family did not perceive any alienation and unfriendliness in this new city.

The young Ahmad ibn Taymīyyah completed memorizing the Qur'ān very quickly, and began studying Hadīth, *fiqh* and Arabic. Despite his tender age, he used to attend the classes and lectures of his father, join the circles of the different *'ulamā'*, and participate in academic discussions. In this way, his receptive mind began expanding and progressing.

Education and qualification

Ibn Taymīyyah *rahimahullāh* commenced acquiring the different sciences with much striving, focus and engrossment.

When it came to the *tafsīr* of the Qur'ān, he studied over 100 books, and he had a natural affinity with this science. By virtue of his abundant recitation of the Qur'ān, reflecting on it, and studying it, Allāh *ta'ālā* conferred special knowledge to him as regards the sciences of the Qur'ān. Apart from studying the books, he would personally refer to the authors and ask them for an understanding of the Qur'ān, and expansion of his chest [to receive the sciences of the Qur'ān]. He writes about his student days, and his method of reflecting on the Qur'ān:

ربما طالعت على الآية الواحدة نحو مائة تفسير، ثم أسئل الله الفهم، وأقول يا معلّم آدم وإبراهيم علّمني، وكنت أذهب إلى المساجد المهجورة ونحوها وأمرغّ وجهي في التراب وأسئل الله تعالى وأقول يا معلّم إبراهيم فهمني.

There were times when I would study 100 tafāsīr (commentaries) for a single verse. After studying them, I would ask Allāh for understanding of the verse. I would say: O the One who taught Ādam and Ibrāhīm! Teach me. I would go to the uninhabited masājid and other similar places, rub my forehead on the ground, and ask Allāh saying: O the One who taught Ibrāhīm, bless me with understanding.[1]

Teaching and guiding in prison

The author of *al-Kawākib ad-Dūrrīyyah* writes on the authority of Shaykh ʿAlam ad-Dīn al-Barzālī who was a contemporary and colleague of Ibn Taymīyyah *rahimahullāh*:

> When the Shaykh reached the assembly, he saw the prisoners occupied in play, amusement and fun. They were occupying their minds and passing their time in this way. Chess and other similar games were the order of the day, while salāhs were missed without any concern. The Shaykh objected to all this, and directed the prisoners towards salāh, Allāh *taʿālā*, good deeds, *tasbīh*, seeking forgiveness, and making *duʿā*. He taught them the Sunnah and encouraged them towards good deeds. They all became so

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 39.

> engrossed with knowledge and Islam, that this prison seemed to be more splendorous and more blessed than many *khānqāhs* and *madāris.* The people became so attached to him, and had so much affinity with the religious and academic life of the jail that even when they were released, they were not prepared to leave the prison. They preferred remaining in the Shaykh's service.[1]

His moral integrity

During this time, the loftiness of Ibn Taymīyyah's mannerisms became visible. He neither submitted before any power, nor did he soil himself with any worldly desire or monetary gain. He frankly refused to accept any position in the Sultanate, or any gifts from the same court.

Another achievement was when he was released from prison. He pardoned and forgave all his opponents and all those who tried to harm him in any way. He openly announced that he has no complaint against anyone, nor will he exact any revenge from anyone. After his release, he wrote a letter to the people of Shām. The following was included in it:

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 88.

تعلمون رضي الله عنكم أني لا أحب أن يؤذي أحد من عموم المسلمين فضلا عن أصحابنا شيء أصلا، لا ظاهرا أو باطنا، ولا عندي عتب على أحد منهم ولا لوم أصلا، بل لهم عندي من الكرامة والإجلال والمحبة أضعاف ما كان كل بحسبه، ولا يخلو الرجل إما أن يكون مجتهدا أو مخطئا أو مذنبا، فالأول مأجور مشكور، والثاني مع أجره على الإجتهاد معفو عنه، والثالث فالله يغفر لنا وله ولسائر المسلمين.

لا أحب أن ينتصر من أحد بسبب كذبه عليّ أو ظلمه أو عدوانه، فإني قد أحللت كل مسلم، وأنا أحب الخير لكل المسلمين، وأريد لكل مؤمن من الخير ما أريده لنفسي والذين كذبوا وظلموا هم في حلّ من جهتي.

May Allāh be pleased with you. I do not want anyone from among the masses of the Muslims to be harmed in any way, let alone our colleagues (the 'ulamā' and people of Dīn). They should neither be harmed externally nor internally. I have no complaint against anyone nor criticism for anyone. In fact, my reverence, honour and love for them has increased several folds more than what it was. And this applies to each one according to his rank. (In the case of a dispute or argument with a person), he could be (1) a mujtahid (a person qualified to make independent judgements), (2) one who has erred, or (3) he could be a sinner. The first is eligible for reward and gratitude. The second will be rewarded and forgiven for his error. As for the sinner, may Allāh ta'ālā forgive us, him and all the Muslims.

I do not want any revenge to be exacted from anyone who slandered me, wronged me, or transgressed against me. I have pardoned every Muslim, and I desire good for all Muslims. The good which I desire for myself, I desire for all Muslims as well. All those who lied and wronged are absolved from my side, there will be no retribution from my side.

His academic balance

Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* clearly states that in addition to being a Sunnī in beliefs and an *ʿālim* who followed the ways of the *salaf* (pious predecessors), he was a senior exponent and advocate of the Sharīʿah, a devoted servant to the Qur'ān and Sunnah, and an erudite scholar of the *ummah*. Unique personalities like him are born after centuries.

If, after the testimony of Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* and the lofty words with which he praises him, any scholar or writer who has not fathomed his immense knowledge and thinking denigrates him, then it holds no academic weight at all. Allāh *taʿālā* bestowed Hakīm al-Islam Shāh Walī Allāh Sāhib *rahimahullāh* with in-dept knowledge, numerous excellent qualities, sound independent judgement, a balanced approach to contentious issues, and the ability to correctly assess the *ʿulamā'* of Islam. His opinion in this regard is therefore regarded as an absolute opinion. A poet says:

> A nightingale alone can best describe the spring season.[1]

He was an *ʿārif*

Those who tried to understand Ibn Taymīyyah *rahimahullāh* from the writings of ordinary biographers and historians could not give him a position higher than a "dry" *muhaddith* and a scholar of the external sciences. However, the statements and conditions of Ibn Taymīyyah *rahimahullāh* as related by Ibn Qayyim *rahimahullāh* in *Madārij as-Sālikīn*, ʿAllāmah Dhahabī *rahimahullāh* and others, and after studying his character, inclinations, habits, mannerisms, occupations and deeds – an equitable person can conclude that Ibn Taymīyyah *rahimahullāh* ought to be included among the *ʿārifīn* and *Ahlullāh* of the *ummah*. A person is overcome by ecstasy when he comes to know of how Ibn Taymīyyah *rahimahullāh* traversed the different levels in a short time – levels which are normally traversed after many years of spiritual exertion and striving, after remaining in the company of leaders in *sulūk*, engaging in continuous *dhikr*, *murāqabah* (meditation) – and which, latter day Sufis refer to as *nisbat maʿa Allāh* (affinity with Allāh *taʿālā*).

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 163.

This is the favour of Allāh *taʿālā* which He bestows to whomever He wills.[1]

Hadrat Mullā ʿAlī Qārī *rahimahullāh* writes in *Mirqāt Sharh Mishkāt*: "It will become clear to the person who studies *Madārij as-Sālikīn* – the commentary of *Manāzil as-Sā'irīn* – that Ibn Taymīyyah *rahimahullāh* and Ibn Qayyim *rahimahullāh* were elders of the Ahl as-Sunnah wa al-Jamāʿah, and from among the *Auliyā'* of the *ummah* of Muhammad *sallallāhu ʿalayhi wa sallam*."

Hadrat Hakīm al-Ummat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* used to say: "Ibn Taymīyyah was also a very senior Sufi, although, a "dry" Sufi. The colours [inclinations and ways] of the *ahl-e-kamāl* (those who have reached a high level of perfection in the spiritual path) are different. Even after rectification of character, the natural colour of one's temperament remains."[2]

Muhaddith Kabīr Hadrat Shāh Muhammad Anwar Sāhib Kashmīrī *rahimahullāh* used to say: "The approach of our *ʿulamā'* of Deoband is to have the books of Hāfiz Ibn Taymīyyah in one hand, and those of Shaykh-e-Akbar in the other. This is because the books of Hāfiz [Ibn Taymīyyah] bring out the greatness and power of

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 162.

[2] *Risālah al-Muballigh Malfūzāt*, vol. 7, p. 230.

Allāh *taʿālā*, while the books of Shaykh-e-Akbar are more filled with hope, calmness and affinity."

ʿAllāmah Ibn Qayyim *rahimahullāh* says: "Ibn Taymīyyah said to me: 'These two names of Allāh *taʿālā* – i.e. *al-Hayy* (the ever living) and *al-Qayyūm* (the sustainer of all) – have a phenomenal effect on the vitality of the heart.' And he would make a subtle suggestion that these two names are also the *Ism-e-Aʿzam* (the greatest names of Allāh *taʿālā*). I also heard him saying: 'The heart of the person who adheres to reading the following forty times between the Sunnah and *fard* of the *fajr salāh* will remain alive, and it will not die. [The words are]:

يَا حَيُّ يَا قَيُّوْمُ، لاَ إِلَهَ إِلاَّ أَنْتَ

O the ever living! The Sustainer of all! There is none worthy of worship besides You.[1]

Note: Glory to Allāh! Such was the excellence of Hadrat Shaykh al-Islam's *dhikr*. You have already read about his lofty character – how he announced his pardon of not only the mistakes but even the abuses of his opponents.

In addition to this, there is a famous statement of his which is extremely admonitory. When people went against him and began complaining about

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[1] *Madārij as-Sālikīn*, vol. 3, p. 264.

him, someone said: "Hadrat! These people are making baseless complaints against you and causing you to be imprisoned. You should also make complaints against them." He replied: "If I were to do that, would there be any difference between them and me?!"

He added: "What can they do to me? If they send me to prison, it will be a place of solitude for me. I will get an opportunity to engage in Allāh's *dhikr*. If they banish me from the city, it will be a means of journeying for me, and I will be acting on the verse:

سِيْرُوْا فِي الأَرْضِ

Journey in the land.

If they kill me, it will be martyrdom for me. What more can my enemies do to me? I am prepared to accept all this."

Desire to submit before Allāh *taʿālā*

Incidents from his life demonstrate that he had acquired conviction and visual witnessing [of Allāh's might and power]. He had developed a special condition of submission, surrender, and turning to Allāh *taʿālā* within his self. We related previously how he used to go to an uninhabited musjid when he faced any difficulty in understanding a ruling or issue, place his forehead on the ground, and make this *duʿā*:

يا معلّم إبراهيم فهمني

O the One who taught Ibrāhīm, bless me with understanding.

Imām Dhahabī *rahimahullāh* says:

لم أر مثله في ابتهاله واستغاثته وكثرة تهوجّهه

I have not seen anyone like him in beseeching Allāh, begging of Him, and in excessive turning to Him.

He says:

إنه ليقف خاطري في المسئلة أو الشيء أو الحالة التي تشكل علي فأستغفر الله تعالى ألف مرة أو أكثر أو أقل حتى ينشرح الصدر وينجلي إشكال ما أشكل.

Sometimes, when my thoughts become blocked at a particular issue, or I experience some objection to a matter, I seek forgiveness from Allāh taʿālā 1 000 times – sometimes more than that and sometimes less – until my chest opens out to me and the objection is removed.

He says:

وأكون إذ ذلك في السوق أو المسجد أو الدرب أو المدرسة لا يمنعني ذلك من الذكر أو الاستغفار إلى أن أنال مطلوبي.

In such a condition, I might be in the market-place, musjid, in an alley, or in the madrasah. But this

does not prevent me from engaging in dhikr or seeking forgiveness until I find my objective.

When conviction and submission of this nature are developed in a person, and penetrate his inner being, he becomes fully conscious of his helplessness, poverty and lack of resources; and he stands with his beggar's bowl at the royal court, and begs Allāh *taʿālā* for His grace and mercy.

After studying Ibn Taymīyyah's conditions, one can conclude that he had acquired the treasure of submission and honour of servitude. Ibn Qayyim *rahimahullāh* says: "I saw in Shaykh al-Islam Ibn Taymīyyah *rahimahullāh* a condition of servitude which I did not see in anyone else. He used to say: 'I neither possess anything, nor is there anything inside me.' He used to say this couplet quite often:

أنا المكدّي أنا المكدّي – وهكذا كان أبي وجدّي

Yes, I am a beggar at Your door. Yes, I am a beggar at Your door. I am not a new beggar – my father and grandfathers also used to beg at Your door.[1]

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 169.

Engrossment in worship

A desire for and engrossment in worship is only possible when a person has been blessed with the true joy and genuine taste of worship, when it becomes the cure for his pain, food for his heart, and nourishment for his soul. Furthermore, he reaches the rank of:

جعلت قرة عيني في الصلوة

The delight of my eyes is in salāh.

And:

أرحنا يا بلال

Provide us with comfort, O Bilāl![1]

Ibn Taymīyyah's contemporaries and those who were close to him bear testimony to the fact that he had been conferred with the wealth of "wakefulness", he had a special affinity with solitude, private conversation with Allāh *taʿālā*, and optional acts of worship; and that he was very much engrossed in all this.

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[1] Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to say this to Hadrat Bilāl *radiyallāhu ʿanhu* when he wanted to perform salāh and gain comfort from it. Hadrat Bilāl *radiyallāhu ʿanhu* would then call out the *adhān*.

وكان في ليله منفردا عن الناس كلهم، خاليا بربه عز وجل ضارعا إليه مواظبا على تلاوة القرآن العظيم مكررا لأنواع التعبدات الليلية والنهارية وكان إذا دخل في الصلوة ترتعد فرائصه وأعضاؤه حتى يميل يمنة ويسرة.

He used to remain totally aloof from people at night, absolutely alone with Allāh ta'ālā, and crying out before Him. He was regular in reading the Qur'ān, repeating different types of adhkār (forms of remembrance) at night and during the day. When he used to commence salāh, he would be seized by fear, and his limbs would tremble to the extent that he would sway from side to side.[1]

The strength and vigour of the *Ahlullāh* is maintained and upheld with such types of *dhikr* and worship. If they find any defect, they experience a weakness in their strength, and they realize that they have lost something. Ibn Qayyim *rahimahullāh* writes:

وكان إذا صلى الفجر يجلس في مكانه حتى يتعالى النهار جدا يقول هذه غدوتي لو لم أتغد هذه الغدوة سقطت قواي.

After performing the fajr salāh, he would remain seated in his place until the day progressed considerably. If anyone were to ask him, he would

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[1] *Al-Kawākib ad-Durrīyyah*, p. 156.

say: "This is my breakfast. If I do not have breakfast, my strength will diminish."[1]

When a person has such an affinity with worship, Allāh *taʿālā* blesses him with steadfastness. *Dhikr* and other forms of worship become second nature to him.

Dhahabī *rahimahullāh* writes:

له أوراد وأذكار يدمنها بكيفية وجمعية

He used to adhere strictly to his awrād and adhkār (different forms of dhikr), and carry them out with full concentration.[2]

Generosity and selflessness

Generosity and selflessness are special attributes of the *Ahlullāh* and those who have received a share of inheritance from the character of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. In his commentary to *alam nashrah*[3] Ibn Qayyim *rahimahullāh* writes in *Zād al-Maʿād* that generosity and selflessness are the results of expansion of the chest, and the wealth of *īmān* and conviction. The person who receives a share

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[1] *Ar-Radd al-Wāfir*, p. 36.

[2] *Ar-Radd al-Wāfir*, p. 18.

[3] Referring to Sūrah al-Inshirāh wherein Allāh *taʿālā* speaks about expanding the chest of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

of this wealth will have generosity and selflessness as his salient attributes.

The contemporaries and close associates of Shaykh al-Islam *rahimahullāh* speak highly of his generosity. The following is mentioned in *al-Kawākib ad-Durrīyyah*:

وهو أحد الأجواد الأسخياء الذين يضرب بهم المثل

He is one of those big-hearted and generous people whose generosity was proverbial.

Al-Hāfiz Ibn Fadlullāh al-'Umrī who was one of his contemporaries describes his generosity as follows:

كانت تأتيه قناطير المقنطرة من الذهب والفضة والخيل المسومة والأنعام والحرث فيهب ذلك بأجمعه ويضعه عند أهل الحاجة في موضعه لا يأخذ منه شيئا إلا ليهبه ولا يحفظ إلا ليذهبه.

Huge heaps of gold, silver, branded horses, cattle, and agriculture would come to him. He would give all of it, or ask the needy to keep it for him. He would only take from there in order to give to others. He would safeguard it solely to distribute it [later on].[1]

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[1] *Al-Kawākib ad-Durrīyyah*, p. 158.

His generosity had reached such a level that if he did not have anything to give, he would remove some of his clothes and give them in charity.

كان يتصدق حتى إذا لم يجد شيئا نزع بعض ثيابه فيصل به الفقراء.

He would give in charity. If he did not have anything at the time, he would remove some of his clothes and give them to the poor.[1]

Another person says:

وكان يتفضل من قوته الرغيف والرغيفين فيؤثر بذلك على نفسه.

He would save one or two rotīs from his food and give it to others.[2]

A sensitive level of selflessness is for a person to be not only open-hearted towards his enemies, but to pardon them and be good to them; and to go one step further by making *duʿā* in their favour. This level is only enjoyed by those who are far beyond selfishness and self-conceit. They have received such showers of Allāh's favours, and so high stages of peace and tranquillity, that they totally disregard all oppositions to them, and instead, they are extremely desirous for the good of their enemies and are merciful towards them.

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[1] *Al-Kawākib ad-Durrīyyah*, p. 157.

[2] *Al-Kawākib ad-Durrīyyah.*

His erudite student and constant companion, Hāfiz Ibn Qayyim *rahimahullāh* says: "He used to make *duʿā* for the well-being of his enemies. I never saw him making *duʿā* against any of them. One day, I brought him the news of the death of a person who was his bitterest enemy and at the forefront in his enmity towards him. When I conveyed this news to him, he scolded me, turned his face away, and said: 'To Allāh we belong and to Him is our return.' He then proceeded immediately to the person's house, offered his condolences, and said to the people of the house: 'Consider me to be in his place. Whenever you need anything, I will help you.' He continued speaking to them in this encouraging way, causing them to be very pleased with him, and making *duʿā* for him. They were also very astonished by his response."

Pardoning, doing good, and being kind to one's enemies and opponents are attributes which are far beyond financial and monetary selflessness. This is a level which is conferred to the *siddīqīn* (the truthful) and special *Auliyā'*. Ibn Taymīyyah *rahimahullāh* enjoyed this position.

Humility and submission

Humility and submission are special attributes of the *Ahlullāh*, and marks of a special level which is superior to thousands of *karāmāt* and merits. This level is acquired when "I" is wiped out from a person and the *nafs* has been completely purified. Shaykh al-Islām *rahimahullāh* enjoyed this level

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together with his academic merits, and *Dīnī* and worldly fame. His statements are testimony to the fact that he had reached the highest level of selflessness, devotion to Allāh *taʿālā*, self-sacrifice, and rejection of his self.

Ibn Qayyim *rahimahullāh* relates that he used to say the following very often:

ما لي شيء، ولا مني شيء، ولا فيّ شيء

I have nothing, nothing can be obtained from me, and there is nothing in me.

If anyone praised him in his presence, he would say: "By Allāh, I still continue renewing my Islam, and I still cannot claim to be a complete Muslim."

Sometimes, if someone praised him, he would say:

أنا رجل ملة، لا رجل دولة

I am an ordinary man of the ummah, I am not a man of the government.

When a person reaches such a level of selflessness and submission, he neither considers himself to have any right nor any claim. He neither has any complaint against anyone, nor does he exact revenge for his self. Allāh *taʿālā* had conveyed Ibn Taymīyyah *rahimahullāh* to this level.

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Ibn Qayyim *rahimahullāh* says: "I heard Shaykh al-Islam saying: 'An *ʿārif* does not think he has any claim against anyone, nor does he believe he enjoys superiority over anyone. This is why he will not complain about anyone, not make any demands from anyone, and will not beat anyone.'"

ولذلك لا يعاتب، ولا يطالب، ولا يضارب

In essence, he does not complain, he does not make any demands, and he does not beat anyone.[1]

Peace and happiness

When a person has *īmān*, conviction, a genuine bond with Allāh *taʿālā*, freedom from the creation, and independence of the heart of this level; he enjoys such peace and happiness which enables him to taste the joys of Paradise in this very life. Shaykh al-Islam himself says (as related by Ibn Qayyim *rahimahullāh*):

إن في الدنيا جنةً من لم يدخلها لم يدخل جنة الآخرة

There is a Paradise in this world (for the believer). The one who does not enter it will not enter the Paradise of the Hereafter.[2]

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[1] *Madārij as-Sālikīn*, vol. 1, p. 496.

[2] *Ar-Radd al-Wāfir*, p. 36.

The *'ulamā'* know that Allāh *ta'ālā* confers on His devoted servants the treasure of:

لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُوْنَ

There is no fear on them, nor will they grieve.

These devoted servants are able to see it in this world as well. It is gauged from the statements of Shaykh al-Islam *ra<u>h</u>imahullāh* and his associates that he had acquired this treasure. He himself went into a fervour and said:

ما يصنع أعدائي بي، إن جنتي وبستاني في صدري، إن رحت فهي معي لا تفارقني

What harm can my enemies do to me? My Paradise and my orchard are in my chest. They go with me wherever I go.

This tranquillity and acceptance remained with him in his life and after his demise as well. Ibn Qayyim *ra<u>h</u>imahullāh* writes: "I saw him in a dream and spoke to him about some of the actions of the hearts. He said to me:

أما أنا فطريقي الفرح والسرور به

My way is one of happiness and joy.[1]

Ibn Qayyim *ra<u>h</u>imahullāh* writes:

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[1] *Ighāthah al-Lahfān.*

وهكذا كانت حاله في الحياة يبدو ذلك على ظاهره وينادي به عليه حاله

This was his condition while he was alive as well. The effects of joy and happiness were seen on his face, while his condition announced it.

Emulation of the Sunnah

The commencement of the position of acceptance lies in emulating the Sunnah, and its end also lies in total emulation of the Sunnah. Ibn Taymīyyah's engrossment with the Hadīth and Sunnah is acknowledged even by his opponents. However, his engrossment was not confined to academic discussions; it was also practical and obvious. His contemporaries testify that they did not see anyone else so respectful of the rank of messenger-ship, and emulation of the Sunnah. Hāfiz Sirāj ad-Dīn al-Bazzār takes an oath and says:

لا والله ما رأيت أحدا أشد تعظيما لرسول الله صلى الله عليه وسلم ولا أحرص على اتباعه ونصر ما جاء به منه.

By Allāh, I have not seen anyone showing more respect to Rasūlullāh sallallāhu ʿalayhi wa sallam, more desirous in emulating him, and in helping the Dīn with which he [Rasūlullāh sallallāhu ʿalayhi wa sallam] came with than him.

This quality was so prominent in his life that the hearts of onlookers would testify that this is what is known as total emulation and absolute love for

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the Sunnah. ʿAllāmah ʿImād ad-Dīn al-Wāsiṯī *raḫimahullāh* writes:

ما رأينا في عصرنا هذا من تستجلي النبوة المحمدية وسننها من أقواله وأفعاله إلا هذا الرجل، يشهد القلب الصحيح أن هذا هو الاتباع حقيقة.

In our times, I saw the light of the prophet-hood of Muhammad sallallāhu ʿalayhi wa sallam, his Sunnats, his words and his actions clearly in the life of none but this man [Ibn Taymīyyah]. A sound heart testifies to the fact that this is real and genuine emulation [of the Sunnah].[1]

His foresight and *karāmat*

Kashf (exposition) and *karāmat* (supernatural feat) are neither a part of piety and acceptance, nor are they proofs of piety. The erudite scholars clearly state:

اَلإِسْتِقَامَةُ فَوْقَ الْكَرَامَةُ

Remaining steadfast on the Sharīʿah is superior to supernatural feats.

This issue does not need any discussion. However, it is also a fact that Allāh *taʿālā* confers this gift to many of His close servants, and they are able to say or do things which further support

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[1] *Jilā' al-ʿAynayn*, p. 8. (*Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 178).

and entrench their close proximity to Allāh *ta'ālā*. The Ahl as-Sunnah unanimously state:

كرامات الأولياء حق

The karāmāt of the Auliyā' are true.

There are several places in the Qur'ān and Hadīth which corroborate this. The books of Shaykh al-Islam themselves affirm this fact.

The incidents which occurred as *karāmāt* (supernatural feats) have been provided by his students and contemporaries, and acknowledged by latter day scholars. They are so many and so well-known that it is impossible to reject them. 'Allāmah 'Aynī *rahimahullāh* – the author of *'Umadtul Qārī* – writes in his evaluation of *ar-Radd al-Wāfir*:

وهذا الإمام مع جلالة قدره في العلوم نقلت عنه على لسان جم غفير من الناس كرامات ظهرت منه بلا التباس.

Together with his academic erudition, such karāmāt were performed by him which were conveyed by a large group of people, leaving no doubt about their occurrence.[1]

One aspect of these *karāmāt* is known as *firāsat-e-sādiqah* (genuine foresight) which is enjoyed by

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[1] *Ar-Radd al-Wāfir*, p. 89.

senior believers and righteous *Auliyā'*. Some extraordinary incidents related to this foresight have been narrated. Hāfiz Ibn Qayyim *rahimahullāh* relates many of them in *Madārij as-Sālikīn* and other books. He writes in *Madārij as-Sālikīn:*

ولقد شاهدت من فراسة شيخ الإسلام أمورا عجيبة، وما لم نشاهده منها أعظم وأعظم، ووقائع فراسته تستدعي سفرا ضخما.

I witnessed extraordinary and unique incidents displaying Shaykh al-Islam's foresight. As for those which I did not witness personally (but heard from reliable sources), they are much greater. A voluminous book will be needed to record the incidents portraying his foresight.[1]

Whatever he has written on *wahdatul wujūd* (oneness in existence), fleetingness, eternity, *maʿrifat* (true recognition of Allāh *taʿālā*), actions of the heart, and so on – shows that he went through these stages himself, and that he enjoyed lofty positions and conditions in this regard. Whatever he wrote was not merely a result of intelligence, knowledge, and power of his pen. Rather, they are results of his experiences and observations. There are times when his statements and observations on these issues and matters coincide with the statements and observations of erudite Sufis and experts in the

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[1] *Madārij as-Sālikīn*, vol. 2, p. 250.

field of *sulūk* (such as Shaykh Sharaf ad-Dīn Yahyā Munīrī *rahimahullāh* and Imām Rabbānī Hadrat Shaykh Ahmad Sirhindī *rahimahullāh*).[1]

Note: Mufakkir-e-Islam Hadrat Maulānā Sayyid Abul Hasan Nadwī *rahimahullāh* has gone into some detail on the special features of Ibn Taymīyyah's written works. But we did not include them here for the sake of brevity. Those who have a desire to read it should certainly do so because it is most beneficial. May Allāh *taʿālā* reward him with the best of rewards.

Last days of his life

Zany ad-Dīn ʿAbd ar-Rahmān, the brother of Shaykh al-Islam, says: After making eighty completions of the Qur'ān, he restarted from the beginning and reached this verse of Sūrah al-Qamar:

إِنَّ الْمُتَّقِيْنَ فِيْ جَنَّاتٍ وَّنَهَرٍ، فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُقْتَدِرٍ

Surely the righteous are in gardens and rivers. Sitting in a seat of truth, in the presence of a sovereign who has control over all.[2]

Instead of commencing the new recitation with me, he commenced it with ʿAbdullāh ibn Muhibb and ʿAbdullāh az-Zarʿī. These two were most

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[1] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 181.

[2] Sūrah al-Qamar: 54: 54-55.

righteous people and were blood brothers. The Shaykh used to enjoy their recitation. His life drew to an end before they could complete the Qur'ān.

Demise

His health worsened about 20-22 days before his demise, and he passed away on the night of 22 Dhū al-Qaʿdah 728 A.H. at the age of 67 years.

كُلُّ مَنْ عَلَيْهَا فَانٍ وَّيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالإِكْرَامِ[1]

All who are on earth are bound to perish. The countenance of your Sustainer will remain in all its majesty and glory.[2]

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[1] Sūrah ar-Rahmān, 55: 26-27.

[2] *Tārīkh Daʿwat wa ʿAzīmat*, vol. 2, p. 123.

Hadrat Shaykh Husayn al-Jākī *rahimahullāh*

He was an *imām* of the Jāmiʿ Musjid of Jākī. He was a very pious and righteous lecturer. He used to deliver lectures to the people and remind them. People themselves benefited a lot from him. However, some of his opponents assembled and said to the king: "He says many wrong things in his lectures." So the king sent an edict to him which prohibited him from delivering lectures. Shaykh Husayn complained about this to his shaykh, Shaykh Ayyūb Kinās *rahimahullāh*.

When the king was in the toilet, Shaykh Ayyūb suddenly appeared from the wall in the form of a lion which opened its mouth to eat the king. The king was terrified and fell unconscious. When the king came to his senses, the lion said to him: "Send a letter of permission to Shaykh Husayn so that he can recommence his lectures, if not I will destroy you right now." The lion then disappeared through the wall.

The king went to Shaykh Husayn, and expressed his intention to meet Shaykh Ayyūb. But the Shaykh did not permit him.

Note: This was a clear *karāmat* of Shaykh Ayyūb *rahimahullāh*. The Ahl as-Sunnah wa al-Jamāʿah believe the *karāmāt* of the *Auliyā'* to be true. Thus, there is nothing to be astonished about this incident. Hadrat Murshidī Maulānā Wasīyyullāh Sāhib *rahimahullāh* used to relate this incident

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quite often, and those present would benefit tremendously from it.

Demise

Shaykh Husayn passed away in 730 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tabaqāt*, vol. 2, p. 2.

Hadrat Sayyid Yūsuf Husaynī *rahimahullāh*

Name and lineage

His name is Yūsuf Husaynī. He is popularly known as Shāh Rājū Qitāl. He is the father of Hadrat Sayyid Mahmūd Bandah Nawāz who was well-known as Gaysū Darāz Husaynī.

Merits

He is from among the famous *Auliyā'* who led an ascetic life. He was well-known as an *'ālim* who practised on his knowledge, a man of abstinence and piety, and one of spiritual exertion and striving. Let alone a *fard* act, he never missed out a Sunnah and *nafl* (optional). He was an expert in the external sciences of *fiqh*, Hadīth, and *tafsīr*.

Tuhfah an-Nasā'ih is from among his written works which he had compiled for his son, Hadrat Khwājah Bandah Nawāz. This is a treasure house of admonition and wisdom in the form of Persian poetry. The book is divided into 45 chapters covering various themes. We present a translation of some of his poems to the reader:

Teachings

1. Adhere strictly to the salāh times. You are cursed when you miss a salāh. A person who leaves out salāh permanently is a *kāfir*, and his abode is Hell.

2. When you hear the *adhān*, remain silent. Do not speak, and do not remain occupied in any work. Continue replying to the *adhān*. If you do not reply to the *adhān* or continue talking while it is called, calamities may strike you immediately.

3. If you perform the *chāsht salāh* and do not miss out the *ishrāq salāh*, you will become wealthy and possess a lot of wealth and riches.

4. Perform *tahajjud salāh* in the latter part of the night with full devotion. You will certainly witness the truth and be safeguarded against tribulations and worries.

5. Read *Āyatul Kursī* the moment you complete your salāh. If you do this, Paradise will desire you, and you will also get the *hūrīs* (doe-eyed damsels) and fruits of Paradise.

6. You should neither lie down nor place your head on a pillow as long as you have not completed your *'ishā salāh*.

Demise

He departed from this world on 5th Shawwāl 731 A.H. To Allāh we belong and to Him is our return. He was buried in the yard of his house.

His grave is to the west of the mausoleum of Hadrat Shaykh Muntakhab ad-Dīn Zarzarī

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Bakhsh, next to the Shāmikh well. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Gulistān Khaldābād*, p. 221.

Hadrat Abul Barakāt Ayman ibn Muhammad *rahimahullāh*

It is said that fourteen generations of his forefathers had the name Muhammad. He was a resident of Tunis, came to Cairo, and then proceeded to Madīnah Munawwarah. He was a poet who used to specialize in satire. On coming to Madīnah, he settled down there and repented from his satiric poetry. He made a promise to only compose poetry in praise of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He kept to his promise to the end of his life.

A blessed dream

Once, he decided to leave Madīnah and settle down in some other place. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to him in his dream: "O Abul Barakāt! How will you bear separation from me?" After this dream, he remained in Madīnah until his death. He named himself ʿĀshiq an-Nabī (*sallallāhu ʿalayhi wa sallam*) – an ardent lover of Rasūlullāh *sallallāhu ʿalayhi wa sallam*.

The Sultān of Tunis had encouraged him to return to his hometown, but he refused saying: "Even if I was given the Sultanate of the East and West, I will not leave the neighbourhood of Rasūlullāh *sallallāhu ʿalayhi wa sallam*." The day he gave this reply, he saw a dream in which Rasūlullāh *sallallāhu ʿalayhi wa sallam* fed him three morsels of barley, and showered such words on him which, Abul Barakāt says: "I cannot relate

them. Yes, the last words which he said to me were:

إعلم أني عنك راضٍ

You ought to know that I am pleased with you.

He saw Rasūlullāh *sallallāhu ʿalayhi wa sallam* in a dream on another occasion, so he read this poem to him:

لو لاك لم أدر الهوى – لو لاك لم أدر الطريق

Were it not for you, I would not have known what love is. Were it not for you, I would not have found the way.

Demise

He passed away in 734 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Aʿyān al-Hujjāj*, p. 146.

Shaykh ʿAlāʾ ad-Dīn Samnānī *rahimahullāh*

Name and lineage

His name is Ahmad, his *kunnīyyat* is Abul Makārim, his title is Rukn ad-Dīn ʿAlāʾ ad-Daulah, and his father's name is Muhammad al-Bayābānkī.

Merits

His origins are from the Sultāns of Samnān. He was fifteen years old when he became attached to the Sultān. Once, the Sultān was in battle against his enemy when the Shaykh was overpowered by a *jadhb* (an attraction to Allāh *taʿālā*). He severed his bond with the Sultān and proceeded to Baghdad in 687 A.H. He presented himself in the service of Shaykh Nūr ad-Dīn ʿAbd ar-Rahmān Kisartī. This was the period when Shaykh Nūr ad-Dīn had just completed spending 16 years in the Sikākīyyah *khānqāh*. He remained in the company of Shaykh Nūr ad-Dīn and eventually reached the level of instructing others [in the path].

Statements

1. A Sufi asked the Shaykh: "When a dead person is buried in the ground, he has no intellect at the time. Furthermore, the benefit which the body was getting from the *rūh* (soul) is no longer there because it has been separated from the body, and there is no barrier in the *ʿālam al-arwāh* (world of

souls).[1] So what is the need to go to the graves? After all, no matter from which place a person directs his attention to a pious personality [who has passed away], it will be the same as if he was at his grave side."

The Shaykh replied: "There are many benefits in going to a pious person's grave:

a) When a person travels to visit a pious personality, the closer he gets the more his focus will increase. When the visitor reaches the grave and sees it with his own eyes, even his feelings and perception will be directed totally on the grave. He will benefit tremendously from this.

b) Although there is no restriction on the souls and the entire world is the same to them, bearing in mind that a soul remained for up to seventy years in a particular body and will be rejoined to it on the day of Resurrection, it's attention and focus is more on the grave where that body resides, and it is more attached to it, as opposed to anywhere else."

2. These people have a strange belief that a Sufi should not be in need and should not be a beggar. This is why Allāh *taʿālā* never allowed a Sufi to be dependent on people. How can it ever

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[1] In other words, the souls can move around as they like.

be conceived for a slave of Allāh *taʿālā* to be dependent on others!? After all, Allāh *taʿālā* caused this world to be upheld through their blessings. In fact, they [the *Ambiyā'* and *Auliyā'*] were the reasons for the creation of this world.

3. One of the duties of a shaykh is to apprise his *murīds* of such things. The more a *murīd* endeavours to prove his perfection and does deeds for this purpose, the more the shaykh will be disappointed with him. This is because the shaykh bears all hardships so that he may seal those eyes of his *murīds* with which they look at their own excellence and perfection; and open those eyes with which they witness the excellence and perfection of Allāh *taʿālā*. Furthermore, every moment is spent to open the eyes of others [to witness Allāh's perfection]. Such a person endeavours to remove the grief of the shaykh.

4. A Sufi must always be vigilant over his *nafs* so that the moment it opens its eyes to look at its own perfection, he must shut them. If he does not do this, he must realize that every time his *nafs* causes him to open one eye to look at his own perfection, it will make him blind to looking at Allāh *taʿālā*. This is the trait of the *nafs*.

Note: This is why we have to be extremely vigilant over our *nafs*, and be on our guard all the time.

5. The Sufi who is occupied in his work must not allow futility and uselessness to creep into him

because a single useless person can divert a hundred hard working people from their work.[1]

6. A person must do his utmost to ensure not a single morsel of food goes into his stomach while he is heedless. It is not possible for the person who plants the seed of his deeds in a heedless manner to bear the fruits of concentration, understanding and intelligence.

7. All the Prophets *ʿalayhimus salām* were commissioned with the purpose of opening the eyes of their followers so that they can see their own defects and the beauty of Allāh *taʿālā*, their weakness and the power of Allāh *taʿālā*, their injustice and the justice of Allāh *taʿālā*, their ignorance and the knowledge of Allāh *taʿālā*, their ignobility and the honour of Allāh *taʿālā*, their fleeting nature and the eternity of Allāh *taʿālā*, and so on.[2]

8. It is the duty of a shaykh to open the eyes of his *murīds* (so that they can see their own faults and defects). If a *murīd* looks at his own merits for a single moment, he will become blind from seeing the perfection of Allāh *taʿālā*.

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[1] *Nafahātul Uns*, p. 678.

[2] A similar meaning is conveyed by the following statement of Hadrat ʿAlī *radiyallāhu ʿanhu*:

مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ

The one who recognizes his self has recognized his Lord.

9. The Prophets *ʿalayhimus salām* are *maʿsūm* (divinely protected) from committing sins. Since the *Auliyā'* understand the worthlessness of sins, they are *mahfūz* (safeguarded) from them. There is no more serious sin than a person considering himself to be sinless.[1]

Demise

He passed away in 736 A.H. in Burj Ahrār Sūfī Ābād, and was buried in the *khānqāh* of Qutb az-Zamān ʿImād ad-Dīn ʿAbd al-Wahhāb. May Allāh *taʿālā* illuminate his resting place.[2]

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[1] *Tiqsār Juyūd al-Ahrār.*

[2] *Nafahātul Uns*, p. 678.

Hadrat Shaykh Hisām ad-Dīn Multānī *rahimahullāh*

He was a *khalīfah* of Sultān al-Mashā'ikh Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh* and among the very senior ones who were trained by him. The Shaykh used to say with reference to him: "The city of Delhi is under his protection." He was on the way of the pious predecessors as regards his asceticism and piety. Together with knowledge of the Tarīqah, he held a high position in knowledge of the Sharī'ah. He knew *Hidāyah* and *Bazdawī* from memory. The same was the case with regard to the books on the science of *tasawwuf*, viz. *Qūt al-Qulūb* and *Ihyā' 'Ulūm ad-Dīn.*[1]

His request for advice when given *khilāfat*

When Sultān al-Mashā'ikh conferred *khilāfat* to him, he requested the Shaykh for advice. The Shaykh exposed his hand, pointed with his index finger towards him, and said: "Abstain from the world, abstain from the world, abstain from the world." The Shaykh added: "Do not try to increase the number of your *murīds*."

He said to the Shaykh: "If you permit, I would like to live outside the city, in a deserted place, where I will build a small hut along the banks of a river. By living in the city, I have to perform *wudū'* with

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[1] *A'yān al-Hujjāj*, vol. 2, p. 143.

the well-water of the city, and I am not fully convinced of the purity of this water."

The Shaykh said: "If you do this, there will be a clamour and people will say: 'Such and such *buzurg* is living in such and such place.' The city dwellers and travellers will then make inquiries and eventually come to you and your time will be wasted. As for the issue of the well-water, there is difference of opinion among the *'ulamā'*, and according to the Sharī'ah, there is leeway and scope to use it.'"

He said: "When Allāh *ta'ālā* sends money to me, I give some of it for my children's expenses, and keep aside a little for guests. There are times when I do not receive anything. When this happens, my wife and children pester me, and my guests too have to go away without receiving anything. Should I take a loan in such circumstances?"

The Shaykh replied: "If you take a loan, you will become occupied in making plans and arrangements for its repayment. A true Sufi is one who spends when he has, and remains patient when he does not. He does not lose hope and become worried."

He added: "A Sufi must not be a wanderer. One type of wanderer is the person who goes door to door begging. This is an external form of wandering. The other wanderer is a person who sits in one corner of his house, is engaged in

Allāh's remembrance, but in his heart he is thinking of receiving from Zayd, something from ʿUmar, and so on. The external form of wandering [and begging] is better than this hidden form. The external and internal condition of the first wanderer is the same. While the second wanderer appears to be occupied with Allāh *taʿālā*, while his heart is going from door to door.[1]

Humility

Once, Shaykh Hisām ad-Dīn was going somewhere with his *musallā* (prayer mat) hanging over his shoulders. Coincidentally, the *musallā* fell off without his realizing it. A man called out to him several times, saying: "Shaykh! Shaykh!" But he did not pay any heed. The man picked up the *musallā* and ran to him, and said: "I called out to you several times, asking you to pick up your *musallā* but you did not hear me." He replied: "Brother, I am a poor *mullā* (a learned person), I am not a shaykh."

Note: Glory to Allāh! Look at his humility. He could not consider himself eligible to be addressed as a shaykh. Unfortunately, it is the complete opposite today.

Journey to Gujarat

During his rule, Muhammad Tughluq, emptied Delhi with a view to inhabiting Daulat Ābād. So

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[1] *Aʿyān al-Hujjāj*, vol. 2, p. 144.

the Shaykh proceeded to Nahr Wālā Pattan in Gujarat. He stayed over in a room in the Jāmiʿ Musjid, and occupied himself in worship and spiritual exertion. However, he used to conceal his asceticism. He used to tie a lower garment, cast a piece of cloth over his upper body, and wear a *topī* (hat) on his head which was encircled with a thin rope. He would spend the entire day teaching *Dīnī* books to students.

Journey to Madīnah

Shaykh ʿAbd al-Haqq *rahimahullāh* writes that he went for hajj, visited the Kaʿbah, and on his return to India, he presented himself before his shaykh, Shaykh Nizām ad-Dīn Auliyā' *rahimahullāh*. The Shaykh said to him: "A person who has been honoured with the opportunity to visit the Kaʿbah, must make an intention of visiting Rasūlullāh *sallallāhu ʿalayhi wa sallam* with a separate intention and an entirely separate journey so that he is not one who visited him by the way." When Maulānā Hisām ad-Dīn heard this, he made a firm intention to visit Madīnah, and departed the very next day.[1]

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[1] *Akhbār al-Akhyār; Barakāt al-Auliyā'; Nuzhah.*

Demise

He passed away in 736 A.H. His grave is in Nahr Wālā Pattan. May Allāh *taʿālā* shower His mercy on him.[1]

[1] *Aʿyān al-Ḫujjāj*, vol. 2, p. 145.

Hadrat Shaykh Burhān ad-Dīn Gharīb *rahimahullāh*

Name and lineage

His name is Shaykh Burhān ad-Dīn, his title is Gharīb, and he is addressed as Asad al-Auliyā'. His father's name is Shaykh Muhammad Mahmūd. His lineage meets with that of Imām A'zam Abū Hanīfah *rahimahullāh* on the eleventh level.

Birth and education

He was born in 654 A.H. in Hānsī. People, out of their love for him, used to address him as Burhānī. His entire training was undertaken by his father. He turned his attention to studying from a young age and studied *Qudūrī* under his uncle. He completed studying all the other sciences such as *fiqh*, Hadīth, *tafsīr*, etc. He memorized *Fiqh Nāfi'*.[1]

Worship

He was inclined to worship since childhood. When he was seven years old, he would sit in one corner and read the *kalimah tayyibah* repeatedly. Piety and righteousness were visible on his face from the very beginning.

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 86.

Stay in Delhi

He was very much interested in alchemy. He was in search of a spiritual mentor, so he came to Delhi and stayed in a musjid. Although he lived a frugal life, people were attracted to him and many of them began going to him. This increased the splendour of the musjid.

The title "Gharīb"

He heard about the large number of people who used to eat at the *khānqāh* of Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh* although the latter was a poor person. He thought to himself: "How could he get so much of wealth when he is so poor!? He must certainly know alchemy, or he is getting divine help."

He saw a dream in which he had fallen in a trench. He tried to come out of it but could find no way out. He suddenly saw Hadrat Nizām ad-Dīn Auliyā' who extended his hand and pulled him up. When he got up, he went to the *khānqāh* of Hadrat Nizām ad-Dīn *rahimahullāh*. Hadrat Nizām ad-Dīn's attendant informed Hadrat that Burhān ad-Dīn Gharīb has come. Hadrat said: "All the people are going to him in droves, and he is still *gharīb* (poor)?!" Ever since that day he came to be known as Gharīb.

> This lover of Allāh *taʿālā* is poor in this world. The beloved of Allāh *taʿālā* is always poor in this world.

Bayʿah

Gradually, he got closer and closer to the Shaykh, and he was given responsibility over the *khānqāh* kitchen. Hadrat Nizām ad-Dīn went out towards the kitchen one day and said to Maulānā Gharīb: "Get me a lump of soil for *istinjā'* (cleaning one's private parts after relieving one's self)." He rushed and picked up a lump, and it was gold. He picked up another lump and it also turned to gold. In short, he could not get a lump of soil, and was forced to return to the Shaykh and relate what happened. The Shaykh said: "O Burhān! It is futile to hanker after a thing which cannot even help you to make *istinjā'*." He gave up his interest in alchemy immediately, and directed himself towards a life of abstinence. He became a *murīd* of Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh* in 693 A.H.

Popularity

Within a short time, he became beloved by his contemporaries. Famous *murīds* of Hadrat Nizām ad-Dīn, such as Hadrat Amīr Khusro, Hadrat Amīr Hasan Sanjarī, Khwājah Mubashshir, Mīr Sayyid Khāmosh, Sayyid Hassan, and Iqbāl Khādim used to remain in his company and take delight from his sweet discourses. Hadrat Nizām ad-Dīn also looked up to him with respect. A discussion about the piety and greatness of Bāyazīd Bustāmī *rahimahullāh* took place in one of the assemblies. So Hadrat Nizām ad-Dīn said: "We also have a Bāyazīd." When he was asked about the person's identity, he said: "He is in the

jamāʿat khānā." When Khwājah Iqbāl went to have a look, he saw Hadrat Shaykh Burhān ad-Dīn there.

The mentor's reprimand

He was engaged in a conversation with his shaykh on one occasion, and the Shaykh became displeased with something which he said. Maulānā Gharīb was very weak and frail. He was seventy years old, and used to engage in a lot of spiritual exertion. All this caused him to get even weaker. He used to find it difficult to sit on the hard ground. So he used to fold a blanket into two and three folds in his room, and sit on it. Some people who were jealous of him conveyed to Hadrat Nizām ad-Dīn this wrong information by saying: "Maulānā Burhān ad-Dīn sits on a comfortable mat like the *mashāʾikh*." Hadrat became very angry, and when Maulānā Burhān ad-Dīn came to him, he turned his face away from him. When he went to the *jamāʿat khānā*, Iqbāl Khādim said to him: "An order has been issued for you to leave here immediately." He was astounded and grief-stricken, and said this couplet:

> What crime have I committed which has caused the sweet lips of my beloved not to open in conversation with me, and his eyes are not looking at me!?

He went to his room, sat in mourning, and continued crying by day and night. Those who

came to meet him would themselves begin to cry when they saw his condition.

After some time, Amīr Khusro took up the courage to do something. He placed a turban around his neck, and presented himself before the Shaykh. The Shaykh asked him: "Turk! What is the matter?" He replied: "I request pardon for the shortcomings of Maulānā Burhān ad-Dīn." He smiled and asked: "Where is he?" Hadrat Amīr Khusro went to him, instructed him to place a turban around his neck, and present himself before the Shaykh. The Shaykh was most pleased to see him, embraced him, and renewed his *bayʿah*.

Khilāfat

When Hadrat Nizām ad-Dīn Auliyā' *rahimahullāh* conferred *khilāfat* to some of his special *murīds*, then Mīr Sayyid Husayn ibn Sayyid Muhammad Kirmānī (d. 752 A.H.), Mīr Sayyid Khāmosh and Khwājah Iqbāl presented themselves before Hadrat and said: "The sincerity and devotion of Maulānā Burhān ad-Dīn surpasses that of all the other *murīds*. So he is also eligible." Hadrat immediately summoned for his personal knapsack, took out a long coat and hat from it, presented it to Maulānā Burhān ad-Dīn, and conferred *khilāfat* to him. He belonged to the Chishtīyyah Nizāmīyyah *silsilah*.

Departure to Deccan

Hadrat Nizām ad-Dīn was 95 years old when he said to Iqbāl Khādim: "Bring whatever cash and other goods which I have." Iqbāl Khādim replied: "There is no cash, but there is plenty of grain." He said: "Distribute it all today." He then summoned for a bundle of clothes, removed a turban, long coat and prayer mat from it. He gave these items to Maulānā Burhān ad-Dīn Sāhib and permitted him to proceed to Deccan.

According to another narration, Shāh Muntakhab ad-Dīn passed away in Khuld Ābād. On the day when he passed away, Hadrat Nizām ad-Dīn was performing *wudū'* while Maulānā Burhān ad-Dīn was pouring water from a vessel for him. Hadrat suddenly asked him: "Was your brother, Muntakhab ad-Dīn younger or elder than you?" Maulānā realized that his brother must have certainly passed away because Hadrat used the past tense "was". The next day Hadrat went to Maulānā's Burhān ad-Dīn's house to offer his condolences, and said: "I have appointed you to take the place of Muntakhab ad-Dīn. You must leave immediately for Daulat Ābād."

When the Maulānā heard this, he remained silent. Hadrat asked: "Why are you hesitating?" Maulānā replied with absolute respect and deference: "I fully accept Hadrat's order, but my hesitation is because I will be very far from Hadrat's shoes." Hadrat said: "Very well, you may take my shoes with you." Maulānā Burhān ad-

Dīn took the shoes and placed them on his head, but was still restless with the pain of separation from Hadrat. Hadrat asked: "Now what hesitation do you have?" He replied: "I will be very far away from this assembly." Hadrat turned to him with full focus and said: "This is true. You may take all the *khulafā'* with you."

Maulānā Burhān ad-Dīn had no alternative but to make preparations for the journey. But he tried one more time to remain behind. He said to Hadrat: "This *khādim* [referring to himself as an attendant] cannot bear to be separated from Hadrat." Hadrat went into meditation for a short while and said: "Burhān ad-Dīn! Leave without any hesitation, and there will be no veil between you and me." Hadrat Nizām ad-Dīn despatched him with 400 *khulafā'* to Deccan.

At the time of bidding him farewell, he gave him a *khirqah-e-khilāfat* (a piece of cloth as a sign of *khilāfat)* to him and other spiritual blessings. He then gave the following five words of advice:

1. I gave you the *khirqah-e-khilāfat* as a trust, you must convey it to Maulānā Dā'ūd Husayn.

2. The happiness of your father must take precedence over everything else. Consider him to be a source of Allāh's mercy.

3. Never leave out the *jumu'ah salāh*.

4. Remain single all the time.

5. Always see to the needs of my shaykh's daughter (ʿĀ'ishah Bībī, who is in Daulat Ābād).[1]

On the banks of the Tāptī River

Sīratul Auliyā' states: As per the instruction of Hadrat Nizām ad-Dīn, Maulānā Burhān ad-Dīn left Delhi and proceeded towards Daulat Ābād. This was a time when Delhi was virtually uprooted and Daulat Ābād was inhabited. A large group of people accompanied, and they all proceeded slowly, stopping along the way. One day, Maulānā saw a small village in a beautiful jungle along the banks of the Tāptī River. He slept the night over in this place. He sat on a rock on the river bank, performed *wudū'*, performed salāh with congregation, and made this *duʿā*: "O Allāh! Cause a city to become inhabited here." His *duʿā* was accepted, the place became inhabited after some time, and was named after his blessed name. It was named Burhānpūr.

Another narration in *Gulzār al-Abrār* relates: 700 pious elders sitting on palanquins proceeded as a caravan, stopping along the way, and eventually stopping on the banks of the Tāptī River. At the time, there was a small village by the name of Dasānah. It is said that a person from the royal

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 63.

Fārūqīyyah family was in-charge of this village. He served this caravan with his heart and soul, and did his utmost to make them comfortable. When the Maulānā decided to depart one morning, he requested Maulānā to make *duʿā*. The Maulānā made *duʿā* and said: "*Inshā Allāh*, a city will be inhabited here and your son will become its ruler. It will be better if the city is named after a pious person."

Subsequently, after some time, the foundations for the city were laid under the suggestion of Hadrat Shaykh Zayn ad-Dīn Dā'ūd Bukhārī, and the city was named Burhānpūr, after Maulānā Burhān ad-Dīn.

Stay in Daulat Ābād

Maulānā Burhān ad-Dīn reached Daulat Ābād in 718 A.H., and in 720 A.H. according to other reports. He stayed over at his uncle's house in Ikrām Ābād district. But he did not like the place, so he moved to the house of Shams al-Malik. From there he proceeded to Khuld Ābād. He stayed over near a large well which was to the north of the grave of Jalāl ad-Dīn Sāhib. This place is popularly known as Burhān Bā'ulī. He then shifted to another place where his grave is presently located.

Within a short while, rays of his knowledge, virtue, expositions, and extraordinary feats began shining in the surrounding areas of Deccan. Hundreds and thousands of people became his

murīds, and imbibed spiritual blessings from his companionship.

The spread of guidance and Islam

Through the efforts of the Maulānā and his companions, many non-Muslims embraced Islam, and Muslims in general benefited tremendously from him. One thousand people pledged *bayʿah* through Hadrat Rukn ad-Dīn Kāshānī. The Maulānā proved to be a source of blessings and mercy for the people of Deccan.

Spiritual striving and exertion

Despite his occupation with conveying Islam, and guiding and instructing people, he did not lag in any way as regards spiritual striving and worship. He used to spend his day and night in worship and in severe spiritual exertion. It is said that he performed the *fajr salāh* with the *wudū'* of *ʿishā salāh* for 25 continuous years, and never slept at night. His *musallā* (prayer mat) used to be his mattress and duvet. He kept the fast of Hadrat Dā'ūd *ʿalayhis salām* for thirty years, i.e. alternating between fasting one day and not fasting the next. Daily after the *fajr salāh*, he would occupy himself in different forms of *dhikr*, and after performing the *chāsht salāh*, he would read three *pārās* (chapters) of the Qur'ān. When he used to go to a graveyard, he would read Sūrah al-Ikhlās (*Qul huwallāhu ahad*) 500 times, and sometimes 1 000 times.

His food

We mentioned above that he kept the fast of Hadrat Dā'ūd *ʿalayhis salām* for thirty years. He used to open his fast with water, sometimes only with vinegar, and sometimes with just yoghurt. He would eat half a stomach of food just twice a week. He liked beans and barley bread.

Note: Exertion and striving are essential ingredients for spiritual blessings. Allāh *taʿālā* says:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

Those who strive for Our sake, We shall most certainly guide them to Our paths.

Clothing and possessions

He used to wear simple clothes: a turban on his head, a *kurtah* (long shirt), a cloak above it, a sheet for his lower body, and shoes. He was very thin and frail, tall, and had a long beard. He abstained from the world and had no contact whatsoever with the Sultāns and governors.

Sultān Muhammad Tughluq sent 3 000 straws of camphor with his deputy. The Maulānā said to his uncle: "If there is anything in the house, bring it out and distribute it all together with what the Sultān sent in the presence of the deputy." After

distributing everything, he sent some dates and a *musallā* for the Sultān.[1]

Statements

Hadrat Shaykh Burhān ad-Dīn *rahimahullāh* has numerous statements. Maulānā ʿImād ad-Dīn compiled a book titled *Ahsan al-Aqwāl*. We are quoting some of his statements from his book:

1. A Sufi should not keep anyone's trust [item for safekeeping], he must not be a guarantor for anyone, and he must not be a witness to any document.

2. A Sufi is one who has no wealth in his hands and head.

Note: It is certainly impermissible to have love for wealth in one's mind and heart. One may have in one's hands and pockets according to necessity so that one does not have to beg to others.

3. A Sufi must not wear fine clothing.

4. A Sufi relies on none except Allāh *taʿālā*.

5. Desire for *Dīn*: A traveller came to him and said: "I have come to you for two things: (1) To acquire *Dīn* because you are our religious leader. (2) To acquire of the world because the Sultāns and governors have confidence in you."

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 26.

He said: "Allāh *taʿālā* will give both things at one and the same time to you. All you have to do is acquire Allāh *taʿālā*. Once you have Him, everything will automatically come to you."

6. Angels [of mercy] do not go to a house in which there are dogs or pictures of animate things. Your *nafs* is a dog, and the house in which you befriend anyone apart from Allāh *taʿālā*, then in such a heart is a picture of Satan. How, then, can Allāh's love enter such a heart?! If you want Allāh's love, purify your *nafs*, and keep your heart far from anything apart from Allāh *taʿālā*, i.e. keep it far from love for the world. If you do this, you will gain closeness to Allāh *taʿālā*. Once you gain it, you will acquire both the *Dīn* and the world.

7. The reality of this world: He addressed his *murīds* one day, and said: "The world is like a shadow. When a person faces his shadow and walks forward, his shadow walks in front of him. But when he turns his back to it, it follows him from behind. In the same way, when a person turns towards the world, it runs ahead of him. As for the one who turns away from him, it embraces him."

8. The entire world – from the East to the West – is like an egg in the hand of a Sufi.

9. Love for Allāh *taʿālā*: The heart is like a utensil; as long as the utensil is empty, it is filled with air. But when something is filled into it, the air is

displaced, and it becomes devoid of it. In the same way, the heart is filled with desires for this world. But when it is filled with love [for Allāh *taʿālā*], greed for the world is displaced and removed. It is then filled with Allāh's love.[1]

10. Providing comfort to others: He taught and instructed his associates to always look for opportunities to provide comfort and ease to others. He said in this regard: A tree stands in the full sunlight, while it provides shade to others. Similarly, a dry stick will burn, but provide warmth to others. In the same way, man must bear hardships, he must not worry about his own difficulties, but provide comfort and ease to others.

Note: In other words, if plants and inanimate objects can have the quality of benefiting others, it ought to be more prominent in man.

11. Fault finding: He said to his *murīds* with regard to looking at the faults of others: "If anyone informs you of a fault in you, check whether you have that fault in you or not. If you have it, abstain from it, and say to the person who informed you: 'You have been very kind to me for having showed me my fault.' If that fault is not in you, make *duʿā* saying: 'O Allāh! Save this fault-finder from finding faults, and protect me from saying wrong things.'"

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[1] *Tārīkh Auliyā' Kirām Burhānpūr*, p. 28.

12. Stinginess and generosity: You get a generous person and a miserly person. A generous person considers a guest to be a friend. A miser considers wealth to be a guest.

13. Forty days: A *murīd* came to him and said: "I would like to spend forty days." He asked: "Do you want a 'forty days' of women or 'forty days' of men?" He added: "A 'forty days' of women is when a person sits in one corner for forty days. And the 'forty days' of men is when a fakir appears to be seated among people, but his heart is immersed in the remembrance of Allāh *taʿālā*."

Note: This is what is known as *khalwat darr anjuman* – solitude in public.

14. Recitation of the Qur'ān: A Sufi was walking along a road when he saw some people playing a harp. He stopped there and said: "O harp! If you only knew what you are saying, all your strings will snap." All the strings of the harp snapped and broke immediately. The people asked: "What sound was emanating from the harp?" The Sufi said: "The sound of *Yā Rahmān* was emanating from one string, and *Yā Rahīm* from the other.

The Shaykh then said: "Some people read the Qur'ān but do not know what they are reading."

15. Rights of one's family and children: He emphasised fulfilling the rights of one's wife and children. He said: "Your wife and children are orchards and gardens. When your hearts gets

fatigued from the worship of Allāh *taʿālā*, you must amuse your heart through your wife and children because this is also an act of worship."

Note: Glory to Allāh! What words of wisdom.

Worship and character

He was very pious and spent his time in worship. He was very particular about fasting and salāh. He was eloquent and sweet in speech. Anyone who attended his assembly would be enraptured by him, and by virtue of remaining in his company, he would find his heart cleansed, and his mind purified. He was a man of *kashf* (expositions) and *karāmāt* (supernatural feats). He would always engage in the remembrance of Allāh *taʿālā*. He remained single throughout his life. He also wrote books.

Extracts

Salāh: According to the Sharīʿah, the external form of salāh is connected to the limbs. According to the Tarīqah, the internal form of salāh entails reflection with the heart. The salāh of the heart and soul is conferred to a person [by Allāh *taʿālā*], and that is the real salāh. Although the special servants of Allāh *taʿālā* are outwardly facing the Kaʿbah, their attention is focussed on the Lord of the Kaʿbah. A few salāhs with presence of heart are superior to many salāhs which are devoid of presence of heart.

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Note: O Allāh! Confer to us the salāh which is performed by Your special servants.

Fasting: Fasting is an attribute of Allāh *taʿālā*. Fasting removes animalistic qualities and creates the attributes of Allāh *taʿālā*. Paradise is the reward for every act of obedience and worship. While Allāh *taʿālā* Himself is the reward for fasting. Rayyān is the special place designated for those who fast.

Note: May Allāh *taʿālā* – through His grace and mercy – make the way to Paradise easy for us. Āmīn.

Zakāh: The zakāh of Allāh *taʿālā* is that He instructs His special and ordinary servants to reduce the number of *rakʿats* from four to two when they are on a journey. He pardons by virtue of His attribute of being all-forgiving, and sends down mercy by virtue of His attribute of being the most merciful.

The zakāh of the Prophets *ʿalayhimus salām* entails informing Allāh's creation of His orders and prohibitions on account of their favours and prophet-hood.

The zakāh of the erudite *Auliyā'* entails their acquiring love and recognition of Allāh *taʿālā* through purification of their hearts and cleansing of their souls.

The zakāh of the senior *mashā'ikh* entails their continued teaching the sciences of *sulūk* to their *murīds*.

The zakāh of the *'ulamā' rabbānī* involves their continued teaching of the Qur'ān, Hadīth and *fiqh*.

The zakāh of the rich entails giving five dīnārs for every 200 dīnārs which they own.

Hajj: The hajj of pilgrims in general is for *Dīnī* and worldly objectives. They perform *tawāf* (circumambulation) of the Ka'bah so that their sins may be pardoned. But the true lovers of Allāh *ta'ālā* perform hajj to gain proximity to the Lord of the Ka'bah. They don the *ihrām* so that they may fathom the mysteries of divinity. An ordinary *hājī* is happy with thinking about his forgiveness. But a true lover of Allāh *ta'ālā* experiences joy and happiness at devoting and sacrificing his life because he sees his Highest Object [Allāh *ta'ālā*] and Total Quest [Allāh *ta'ālā*] in the Ka'bah.

Worship: It is *fisq* (flagrant sinning) to leave out a worship without a valid excuse. It is *kufr* (unbelief) to disregard worship.

Note: Glory to Allāh! He explained the internal and external etiquette and mysteries of every action of the Sharī'ah in a very clear way, filling the heart with joy, happiness, and ecstasy. May Allāh *ta'ālā* reward him.

Sharīʿah, Tarīqah, Haqīqah: The Sharīʿah entails adhering to the orders and prohibitions. The Tarīqah entails cleansing the heart, and replacing evil deeds with good ones. The Haqīqah involves repulsing everything apart from Allāh *taʿālā* and creating a lustre in the soul.

Dhikr: He said: *Dhikr* is of four types:

1. *Lisānī:* Verbal *dhikr* which has an effect on the heart.

2. *Qalbī: Dhikr* with the heart. This has an effect on all the body parts.

3. *Tabʿī:* Every part of the body is engaged in *dhikr* whether a person is standing, sitting, or moving about. Any sound which enters his ears must also be *dhikr*.

4. *Mustawlī:* This means that *dhikr* must overpower a person in such a manner that neither the *dhikr* remains nor the *dhākir* (the person making the *dhikr*). Rather, only the *madhkūr* (the one who is remembered – Allāh *taʿālā*) remains. In other words, one's attention turns away from everyone and everything, and nothing but Allāh *taʿālā* remains. This is the favour of Allāh *taʿālā* which He bestows on whomever He wills.

Death: Death is of three types: (1) *sūrī,* (2) *maʿnawī,* and (3) *haqīqī.*

(1) *Sūrī* death refers to when the soul leaves the body. This is death according to the Sharīʿah, and is known as *maut sughrā*.

(2) *Maʿnawī* death is when a *murīd* begs of an outsider. This is *maut* in the Tarīqah, and *maut-e-kubrā*.

(3) *Haqīqī* death is when a *murīd* begs of anyone other than Allāh *taʿālā*. This is *maut akbar*.

Acceptance and patience: *Radā'* (acceptance) is when a calamity befalls a person, it does not create any dislike in him. If it creates a dislike in him, but he does not express it, then it is *sabr* (patience). In other words, patience means bearing a calamity with enthusiasm

Note: Glory to Allāh! Look at the realities and mysteries which he explained. They ought to be ingrained in our hearts. Knowledge of this will not only increase the knowledge and understanding of the reader, but be a means for an increase in his conviction, and enjoying the sweetness of *īmān*. *Al-hamdulillāh*, this worthless heart also acquired some life. May Allāh *taʿālā* confer us with more. This is certainly not difficult for Allāh *taʿālā*.

Illness

He fell extremely ill in 735 A.H. when he was 80 years old. People doubted whether he would live

much longer. So he said: “My time is not up as yet.” He fell ill again in 736 A.H. But during his periods of illness, he was never unmindful of guiding the people, and engaging in worship.

Demise

During his final days, he summoned his *murīds*, gave them some words of advice, and gave each of them some of his clothes. He placed his shaykh’s *tasbīh* in front of him, his turban around his neck, and said: “I am a Muslim. I am from the *ummah* of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. I am a *murīd* of my shaykh. Although I was not righteous myself, I remained with the righteous.”

He passed away at mid-morning the following day, on Saturday the 12th of Safar 738 A.H./1338 C.E. He was buried in Khuld Ābād, which is six miles from Daulat Ābād. This place is also known as Raudah. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Tārīkh Auliyā’ Kirām Burhānpūr*, p. 34.

Hadrat Qādī Sharaf ad-Dīn Bārzī *rahimahullāh*

Hibatullāh ibn ʿAbd ar-Rahīm ibn Ibrāhīm Shāfiʿī, was the Qādī of Humāt, an author of many books, and a teacher of jurists of his time.

The following are some of his written works: In the field of Hadīth: *Mukhtasar Jāmiʿ al-Usūl*, in the field of *tafsīr*: *Raudātul Jinān* (in ten volumes), in the field of jurisprudence: the commentary of *Hāwī*, and many other books.

Character

Imām Dhahabī *rahimahullāh* refers to him with the titles Shaykh al-ʿUlamā' (the shaykh of the *ʿulamā'*) and Baqīyyatul Aʿlām (a few of the remaining great personalities). He speaks highly of his humility, good character, piety, and abundant worship. He states that he had tremendous confidence in the *Auliyā'* and *Sulahā'* (righteous personalities), used to visit them often, and meet them with absolute submission, respect and honour. He had no pride whatsoever in him. The leadership of the Shāfiʿīs ended with him.

Enthusiasm for books

He had a remarkable interest in and enthusiasm for books. The moment he heard of a book written by someone, he would immediately send money for its transcript and insist on the person to transcribe it quickly and send a copy to him.

Note: Such was the desire of our elders for *Dīnī* books.

Post of justice

He was the judge of Humāt for forty years, but never accepted a wage. He never kept a whip with him nor did he punish anyone. He had a very large number of students. Among them are many jurists who were permitted by him to issue *fatāwā*. Dhahabī, Barzālī and others heard Hadīth from him.

He performed hajj several times. Among them were those which he performed in 707 A.H., 715 A.H. and 720 A.H.[1]

Demise

He passed away in 738 A.H. May Allāh *taʿālā* shower His mercy on him.[2]

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[1] *Ibn Kathīr.*

[2] *Aʿyān al-Hujjāj*, vol. 2, p. 132.

Hadrat Muhammad Murshidī *rahimahullāh*

His name was Muhammad ibn ʿAbdillāh ibn Abī al-Majd Ibrāhīm. He lived in Mīna' Banī Murshid (in Egypt). After studying the *qirā'ah sabʿah* (seven modes of reading the Qur'ān) and jurisprudence, he remained in solitude in his *khānqāh*.

Hospitality

He had an incredible enthusiasm to serve Allāh's creation and see to his guests. There are some extraordinary stories about him in this regard. He would feed anyone who happened to come by – whether they were nobles, downtrodden, senior, junior. In fact, he would feed the person whatever the guest desired. However, he himself would not accept gifts from anyone. The Sultān wanted to give him something but he refused. His extraordinary hospitality coupled with his absolute independence could not be denied even by those who are normally quick to criticize. Fastidious critics like Ibn Taymīyyah *rahimahullāh* and Dhahabī *rahimahullāh* could not deny the authenticity of these stories, so they explained them by saying that the jinn were under his control. However, after reading the details provided by biographers, it is impossible to accept this explanation [that he had jinn under his control].

Ibn Fadlullāh, the author of *Masālik al-Absār* writes that the stories about his hospitality are unique and a parallel to them cannot be found in past histories. Imagine a person living in a desert where very little grows, where there is no market place, yet he always has a variety of foods which are only available in Cairo and Damascus. In addition to this, he has no attendant, no cook, no stove and no fire. Despite all this, no matter what time guests arrive at his place, he sees to their needs and is most hospitable to them. This is most astonishing.

Ibn Fadlullāh writes that some people may have exaggerated in their descriptions, but the stories are so well-known and uninterrupted, that they cannot be rejected outright. We will have to accept that they do have some origin. Consequently, several people who experienced such hospitality first hand related to me.

Hajj

Ibn Hajar *rahimahullāh* states that he went for hajj with a large group of his *murīds* and associates. In the course of the journey, 1 000 dirhams or more used to be spent every night to feed all those who were with him. When an account was taken for three nights, the total money spent was 3 000 dīnārs. On another occasion, the expenditure for five nights was taken, and it totalled 5 000 dirhams.

Meeting with al-Malik an-Nāsir

He met Sultān al-Islām al-Malik an-Nāsir (the Sultān of Egypt and Shām). The Sultān honoured him greatly, but he did not accept any gift from him, did not intercede on behalf of anyone, nor did he request anything. In addition to this, he did not offer any compliments with regard to any of the ministers and dignitaries, except for the commander of the army.

The Sultān was quite disturbed and thought to himself: This man certainly honoured me, but did not ask for anything, and did not make any request. As for the commander of the army, he is complimenting him and speaking highly of him.

Hāfiz Ibn Hajar *rahimahullāh* writes a comment to this. He says: "I think the Shaykh was absolutely correct in his attitude. The person who is aware of the situation knows well that the commander of the army was very just, wiped out oppressive rules and customs, and desired the well-being of the subjects."

He adds: "When those who were far away heard of his stories, they used to criticize him and speak out against him. But once they had first hand experience with him and met him, all their incorrect thoughts and notions about him disappeared, and they had full confidence in him. As was the case with 'Allāmah Ibn Sayyidun Nās, Ibn Jankī and others."

Imām Dhahabī *ra<u>h</u>imahullāh* says that he was a man of unique conditions, who did not make outrageous claims, who did not make statements which appeared to be against the Sharīʿah, and whose beliefs were in order. Ibn <u>H</u>ajar *ra<u>h</u>imahullāh* says that he used to read the Qur'ān in abundance.

Imām Yāfiʿī *ra<u>h</u>imahullāh* also visited him and witnessed his *karāmāt*. He provides details of his meeting with him in *Mir'āt al-Jinān*.

Dhahabī *ra<u>h</u>imahullāh* writes that the government of the time was in awe of him. He used to write letters to many senior leaders and governors, and they never had the courage to refuse.

Ibn Kathīr *ra<u>h</u>imahullāh* states that he performed <u>h</u>ajj on many occasions. Among them was in 731 A.H. the same year in which Ibn Kathīr *ra<u>h</u>imahullāh* and Ibn Qayyim *ra<u>h</u>imahullāh* performed <u>h</u>ajj.

<u>Demise</u>

He passed away in 738 A.H. (*Durar, Mir'āt, Shadharāt, Ibn Kathīr).*[1]

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[1] *Aʿyān al-<u>H</u>ujjāj*, vol. 2, p. 141.

Hadrat Hāfiz Shams ad-Dīn Dhahabī *rahimahullāh*

Name and lineage

His name is Shams ad-Dīn Muhammad, his father's name is Ahmad, and his grandfather's name is 'Uthmān.

Birth

He was born in Rabī' al-Awwal 673 A.H. He was of Turkmānīyyah origins, and his lineage goes up to the Banī Tamīm. His father used to work with gold (*dhahab*), that is why he is referred to as Dhahabī.

Education and training

When he was eighteen years old, he turned his full attention to the acquisition of knowledge. He paid particular attention to two sciences, viz. *qirā'ah* (recitation of the Qur'ān) and Hadīth. He presented himself in the service of Shaykh al-Qurrā' Jamāl ad-Dīn Abū Is-hāq and Ibrāhīm ibn Dā'ūd Aqillānī for his *qirā'ah* studies. He then studied *tajwīd* under the famous *qurrā'* (plural of *qārī*) of his time, and very quickly became an expert in this field. He also turned his attention to studying Hadīth during this period.[1]

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[1] *Muqaddamah Siyar A'lām an-Nubalā'.*

Merits

He lived in Damascus, and in certain respects, was the most senior scholar in the field of Hadīth. Subkī *rahimahullāh* rightly says: "He was the sole imām of the world, and pure gold of the time. His knowledge of the narrators of Hadīth (*rijāl al-Hadīth*) was as if all the narrators were assembled on a single field, and they were all before his eyes."

Academic services

Ibn Hajar *rahimahullāh* states that he was the most prolific writer of his time. He wrote *Tārīkh al-Islam* in 21 volumes (which is presently under print in Egypt), *Mīzān al-Iʿtidāl* in three volumes, *Tadhkiratul Huffāz* in four volumes, *Mushtabah an-Nisbah, Tajrīd Asmā' as-Sahābah, Talkhīs al-Mustadrak* and *Duwal al-Islam.* All these books have already been printed.

In addition to the above, he also wrote *Tahdhīb at-Tahdhīb, Kāshif, Mughnī, Siyar Aʿlām an-Nubalā', al-Ibar,* and *Tabaqāt Mashāhir al-Qurrā'*. There are many other books which *'ulamā'* throughout the world benefited from.

Actions and deeds

His senior academic position was complimented by his lofty position as regards actions and deeds. Subkī *rahimahullāh* relates: My father went just before *maghrib* to visit him on the very day he passed away. He asked my father: "Did the time of *maghrib* already commence?" My father asked

him: “Have you not performed your *ʿasr*?” He replied: “I have performed my *ʿasr* but not my *maghrib*.” He then asked my father: “Should I perform my *ʿishā salāh* as well in the *maghrib* time?” My father issued a *fatwā* in the affirmative. He then performed both salāhs, and passed away before midnight.

Ibn Tughrī Bardī writes that details with regard to the amount of *dhikr* which he used to make are astounding.

When he went for hajj, Dhahabī *rahimahullāh* heard Hadīth from Tauzrī and other Hadīth scholars of Makkah.

Demise

He passed away in 748 A.H. May Allāh *taʿālā* shower His mercy on him.[1]

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[1] *Aʿyān al-Hujjāj*, vol. 2, p. 126.

Maulānā Fakhr ad-Dīn Zarādī *rahimahullāh*

Merits

He is also from among the distinguished *khulafā'* of Shaykh Nizām ad-Dīn Auliyā' *rahimahullāh*. He combined the qualities of knowledge, piety, yearning and love for Allāh *taʿālā*. He was very strict in matters of *Dīn*. He first studied the external sciences under Maulānā Fakhr ad-Dīn Hānsawī. Based on his intelligence, eloquence and articulateness, he was considered among the distinguished people of the city. Later on, he became a *murīd* of Shaykh Nizām ad-Dīn *rahimahullāh* and followed the path of *tasawwuf*. He used to travel most of the time, and occupy himself in worship in remote places. He was used to keeping fast most of the time.

The merit of *dhikr*

Once, he asked Shaykh Nizām ad-Dīn: "Is it better to be occupied in *dhikr* or in the recitation of the Qur'ān?" The Shaykh replied: "A *dhākir* (person in *dhikr*) can reach Allāh *taʿālā* very quickly, but there is always the possibility of falling from His proximity. On the other hand, the person who is occupied in recitation of the Qur'ān reaches this rank [of close proximity] after a long time, but the danger of falling from His proximity is not there."

Note: Glory to Allāh! What an excellent distinction! May Allāh *taʿālā* reward him.

Hadrat Shaykh Nasīr ad-Dīn Chirāgh Dehlawī *rahimahullāh* used to say: "Maulānā Fakhr ad-Dīn used to achieve in a short while what would normally take us a month or two."

In the court of Sultān Muhammad Tughluq

Sultān Muhammad Tughluq ordered all the nobles and wealthy people to present themselves. He asked for Maulānā Fakhr ad-Dīn Zarādī, Shaykh Shams ad-Dīn Yahyā, and Shaykh Nasīr ad-Dīn Dehlawī on the same day. Khwājah Qutb ad-Dīn, who was the minister of education, was a *murīd* of Khwājāh Nizām ad-Dīn and a student of Maulānā Fakhr ad-Dīn. So he brought Maulānā Fakhr ad-Dīn to the royal court. The Maulānā repeatedly said to him: "I do not consider it right to go before the Sultān. I may not agree with him."

The Sultān said to the Maulānā: "We would like to put an end to the cursed Genghis, will you help us in this regard?" The Maulānā said: "*Inshā Allāh*!" The Sultān said: "This is a statement showing doubt." The Maulānā said: "This is always the case with regard to the future." After hearing this, the Sultān became distressed and said to the Maulānā: "Give me some advice." The Maulānā said: "You must constantly swallow your anger." The Sultān asked: "What anger?" The

Maulānā said: "Seven Sulṯāns[1] before you were destroyed because of anger."[2]

Martyrdom

During the days when Daulat Ābād was being constructed and inhabited, Maulānā Fakhr ad-Dīn left Delhi and went to Gujarat. From there he proceeded to Makkah Mukarramah. On his way back, he stayed over in Baghdad and studied Ḥadīth. He then felt like going to Delhi, so he boarded a ship. On the way, the ship sank and he was blessed with the rank of martyrdom.

He passed away in 748 A.H. May Allāh *taʿālā* shower His mercy on him.[3]

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[1] The Shaykh was probably referring to the fact that unbridled and inopportune anger caused their destruction. This is why when a Ṣaḥābī *raḍiyallāhu ʿanhu* asked Rasūlullāh *ṣallallāhu ʿalayhi wa sallam* for advice, he said to him he must not become angry (he said this three times). The reason for this is that destruction generally comes about because of anger. And Allāh *taʿālā* knows best.

[2] *Akhbār al-Akhyār*, p. 200.

[3] *Aʿyān al-Ḥujjāj*, vol. 2, p. 145.

Hadrat Maulānā Diyā' ad-Dīn Nakhshabī *rahimahullāh*

Name and lineage

His name was Diyā' ad-Dīn, and he was a resident of Budāyūn. His original homeland was Nakhshab (Bukhārā). Based on this, he used to refer to himself as Nakhshabī in his poetry. Although he spent his life in solitude and seclusion, he was very well-known by virtue of his capabilities.

He was born in 625 A.H.

Some biographers state that he was a *murīd* of Hadrat Khwājah Nizām ad-Dīn *rahimahullāh*. However, *Akhbār al-Akhyār* states:

"In the time of Hadrat Nizām ad-Dīn Auliyā', there were three people having the name Diyā': (1) Diyā' Sināmī, who rejected the Shaykh, (2) Diyā' Barnī, who was a *murīd* of the Shaykh, (3) Diyā' Nakhshabī, who neither rejected the Shaykh nor was he associated to him."[1]

Khazīnatul Asfiyā' states that Maulānā Diyā' ad-Dīn Nakhshabī *rahimahullāh* was a *murīd* of Hadrat Shaykh Farīd, who was the grandson of Sultān at-Tārikīn Shaykh Hamīd ad-Dīn Nāgaurī *rahimahullāh*.

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[1] *Akhbār al-Akhyār*, p. 98.

Solitude and seclusion

Hadrat Diyā' ad-Dīn Nakhshabī *rahimahullāh* lived in solitude and seclusion – away from the masses and elite. Much of his seclusion was spent in writing books. Therefore, we do not find many details about his life.[1]

Written works

Silk as-Sulūk is one of his written works which is considered to be an important work on the subject of *sulūk* and recognition of Allāh *taʿālā*. The rules and issues concerning *tasawwuf* are explained under separates headings.

The entire book is filled with unique themes. But for the sake of brevity, we will quote a few admonitory words:

> A khwājah purchased a slave woman. When it was time to go to bed, he said to her: "O slave woman! Make my bed so that I may sleep." She said: "O master! Do you have someone who is your master?" The khwājah said: "Yes." The slave woman asked: "Does he also sleep?" The khwājah replied: "No." The slave woman said: "Do you have no shame!? Your master remains awake while you sleep!?" [The master she was referring to is Allāh *taʿālā*].

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[1] *Bazm Sūfiyah*, p. 348.

His way of explanation becomes even more appealing when he relates one story after another by way of advice and admonition. He starts each one with "Listen, listen!" For example:

> Listen, listen! Hadrat Mūsā *ʿalayhis salām* was once instructed to separate all the good people of his nation from the bad. Hadrat Mūsā *ʿalayhis salām* made an announcement, many people came outside. He was ordered [by Allāh *taʿālā*]: "Select the pious ones from them." He selected seventy. Allāh *taʿālā* said: "Mūsā! Select the most pious from these seventy." He selected three. Allāh *taʿālā* said: "O Mūsā! I consider these three to be the most evil because when they heard you calling out for the pious ones, they considered themselves to be pious and came out."
>
> O my beloveds! A person not worshipping is better than one who worships and is proud about it. In the Sharīʿah, the defendant is imprisoned, but in the Tarīqah, the claimant is sent to prison.

Note: An excellent explanation.

> Listen, listen! A *buzurg* wanted to go to the market place to buy something. He weighed his dīnārs at home and proceeded. When they were weighed in

> the market place, they were less than the weight at home. He began crying. People asked him: "Why are you crying?" He replied: "If something which I brought from my house is not right here [in the market place], what will be the position of our worldly affairs in the Hereafter?"

Note: Glory to Allāh! Look at how conscious he was of the Hereafter. This consciousness did not permit him to sit idle. May Allāh *taʿālā* confer us with this quality of concern for the Hereafter, and may He inspire us to do what pleases Him. Āmīn.

> Listen, listen! Hadrat Wahb ibn Munabbih *rahimahullāh* relates that Hadrat Kaʿb ibn Ahbār *radiyallāhu ʿanhu* used to stand in the back row when performing salāh in the musjid. Some people asked him: "What is the wisdom behind standing in the last row?" He replied: "I have read in the Taurāh that there will be some people in the *ummat* of Muhammad *sallallāhu ʿalayhi wa sallam* who would not have raised their heads from prostration (*sajdah*) as yet while Allāh *taʿālā* would have forgiven those of the back row. This is why I stand in the back row – through the blessings of those in *sajdah* in the front row, I would have achieved my purpose (of forgiveness).

O Nakhshabī! Do not gauge yourself against people. Who understands a single drop of flood water? The entire world can become obedient to you only when you become obedient to someone [Allāh *taʿālā*].

Shaykh Muhammad Wāsiʿ was a pious personality who considered this vast and wide world smaller than the eye of an ant. He is reported to have said: "If sins and acts of disobedience had a stink, no one would have been able to sit near me."

A man came to the door of Zubaydah and said: "I love Zubaydah." When Zubaydah was informed, she summoned the man to come inside the house, and said to him: "Beware! Don't ever have the audacity of saying such a thing again." The man said: "There is no way I can stop myself from saying this." She said: "Very well, take 2 000 dirhams and give up your expression of love for me." The man refused. She offered more, but he refused. She continued offering more, and he continued refusing. When she eventually offered 10 000 dirhams, the man accepted, and agreed to give up his expression of love for her. When Zubaydah saw this, she said to her attendants and workers: "Chop off his

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neck because he is making an external claim of love for me, while he does not really love me from within."

Listen, listen! There was a *buzurg* who would never look to his right and left. He was performing *ṯawāf* of the Kaʿbah when someone called out to him. He wanted to turn around and see who was calling out, when he suddenly heard a voice saying: "Anyone who turns his attention to anyone apart from Me, does not belong to Me."

O beloved! Even if you tread this path [of *sulūk*] for a thousand years, and the thought comes to your mind that your *duʿā* ought to be accepted, then you are certainly a worshipper of your desires, and you are not seeking the path to Allāh *taʿālā*.

How can a person who came into this world via the filthy passageway of urine ever deserve status and authority? This poor fellow has been created from an impure drop and fetid mud.

Listen, listen! When Ḫaḏrat Ibrāhīm *ʿalayhis salām* went near the fire which was prepared for him, he found the fire to be so powerless, that instead of the fire feeling sorry for him, he felt sorry

for the fire. This is why Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

لو لاك لما خلقت الأفلاك[1]

No one bore as many hardships as myself [Rasūlullāh *sallallāhu ʿalayhi wa sallam*] for the sake of the truth.

Hadrat Ibrāhīm *ʿalayhis salām* being cast into the fire, Hadrat Zakarīyyā *ʿalayhis salām* being shredded to bits, [and other similar hardships] are nothing compared to the hardships born by myself [Rasūlullāh *sallallāhu ʿalayhi wa sallam*]. I have been placed at the forefront of the creations of the earth and heavens. My intercession will be for the sins of man. The deviated ones will have to follow my path. Criminals will have to repent as I do. Lazy and lethargic people will have to strive as I do. There were times when my Allāh seated me on the honourable position of Qāb Qausayn, and there were times when He sent me to a tyrant like Abū Jahal. Sometimes He addressed me as *shāhid* (a witness) and *mubashshir* (a giver of glad tidings), and

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[1] Allāh *taʿālā* said to Rasūlullāh *sallallāhu ʿalayhi wa sallam*: "Were it not for you, I would not have created the heavens."

sometimes people referred to me as a mad-man and a sorcerer. There were times when Allāh *taʿālā* made Jibraʾīl *ʿalayhis salām* my companion who sat with me on the same saddle, while there was a time when I could not enter Makkah without permission. Sometimes, the treasures of the heavens were placed in my lap, sometimes I was sent to the house of Abū Shahmah for one barley bread. Sometimes He enables me to conquer Khaybar through His slaves, sometimes He causes me to lose my teeth by rocks which are flung at me by the wrongdoers.

All this is done so that the people of the world may be convinced that our path is filled with thorns. In order to tread this path, you will have to place your feet on your head. If anyone cannot do this, he must not even talk of treading this path. This path cannot be traversed and crossed like ordinary roads and paths.

Hadrat Bishr Hāfī *rahimahullāh* says: The severest beating I ever received was from the daughter of Hadrat Hasan Basrī *rahimahullāh*. This is how it happened: I went to Hasan Basrī's house on one occasion. On reaching there, I knocked on the door. His daughter asked: "Who is there?" I replied: "Bishr Hāfī (the bare-footed

one).” She said: “Go straight to the market place, buy a pair of shoes and wear them. And don’t call your self Bishr Hāfī (the bare-footed one) again.”

Note: The daughter of Hadrat Hasan Basrī *rahimahullāh* must have perceived some ostentation and showiness in Hadrat Bishr Hāfī’s reply. So she prescribed this treatment for him.

Listen, listen! Hadrat Ādam *ʿalayhis salām* was given eight gardens, but he ran away from there one day. But an iota of love [for Allāh *taʿālā*] which was placed in him remained attached to him. Yes! Hadrat Ādam’s *ʿalayhis salām* mistake was also because of preoccupation with Allāh *taʿālā*, while Satan’s sin was because of his total disregard.

Nakhshabī has gone beyond emptiness. The grief of the heart only comes from the light of the heart. Emptiness of the heart is a sign of uselessness. The hearts of true lovers are never empty.

Some people asked Hadrat Rābiʿah Basrīyyah *rahimahallāh*: “Do you consider Satan to be an enemy?” She replied: “No.” They asked: “Why?” She replied: “I am so occupied with my friend [Allāh *taʿālā*], that I have no inkling of my enemy.”

A *buzurg* was asked: "What is the similitude of this world?" He replied: "This world is so insignificant and trivial that it cannot be compared to anything."

A man went to a *buzurg* and said: "I am thinking of spending some time in your company." The *buzurg* said: "When I die, in whose company will you stay?" He replied: "I will stay with Allāh *taʿālā*." The *buzurg* said: "Imagine I am non-existent, so you better attach yourself to Allāh *taʿālā* from now."

One day, a worldly man went to the house of a *buzurg* and asked for water. The *buzurg* gave him brackish and boiling water. The man said: "This water has a terrible taste, and it is boiling." The *buzurg* said: "O khwājah! We are prisoners, and a prisoner does not get good water to drink."

Someone saw Yahyā ibn Muʿādh in a dream after he passed away. The man asked him: "How were you treated?" He replied: "When I was presented, I was asked: 'What did you bring from the world?' I replied: 'I came from a prison, what could I bring from there?! If I had anything, I would not have lived in prison for seventy years."

> Some *murīds* asked their shaykh: "What path should we tread to gain closeness to Allāh *taʿālā*?" The shaykh replied: "Which path have you come from that you do not even know the path? (In other words, you do not even know the path on which you are at present, so what will you know about the path ahead?)"
>
> A polite person is one who is not affected and grieved by the behaviour of impolite people. A *buzurg* said: "The earth lost its grief after the demise of Fudayl."

Note: We learn from this that Hadrat Fudayl *rahimahullāh* had the special qualities of worry and grief [for the creation, and concern about the Hereafter] which are very blessed qualities.

Demise

Akhbār al-Akhyār and *Khazīnatul Asfiyā'* state that he passed away in 751 A.H. He is buried in Budāyūn. May Allāh *taʿālā* illuminate his resting place.[1]

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[1] *Bazm Sūfiyah*, p. 348.

Hadrat Khwājah Muhammad Bābā Samāsī *rahimahullāh*

He is the *khalīfah* of Hadrat Khwājah ʿAzīzā ʿAlī Rāmītnī, and he accepted Hadrat Khwājah Bahā' ad-Dīn as his son. When he used to pass through the Hinduwā district, he used to say: "I am getting the fragrance of a pious personality from this land. This land will soon become a place of *ʿirfān* (true recognition of Allāh *taʿālā*)." Subsequently, one day he was in the house of Amīr Kalāl who was his *khalīfah*. He turned towards Qasr ʿĀrifā and said: "The fragrance which I was speaking about has increased today. The pious personality is probably born by now." When he left the house, he learnt that three days had passed since the birth of Hadrat Khwājah Bahā' ad-Dīn. The latter's grandfather carried the baby and brought him to Khwājah Muhammad Bābā Samāsī with much respect and honour. On seeing the baby, he said: "This is my son. I have accepted him in my service." He then turned to his companions and said: "This is the personality whose fragrance I was getting. He will be a leader of his time." He then addressed Amīr Kalāl saying: "You must pay full attention to the training of this son, Bahā' ad-Dīn, and show affection to him. If you display shortcomings in this regard, I will not forgive you." Amīr Kalāl said: "May I not be a man if I do not carry out Khwājah's orders."

The *duʿā* of Hadrat Bahā' ad-Dīn

Hadrat Bahā' ad-Dīn *rahimahullāh* relates: "When I decided to get married, my respected grandfather sent me to Bābā Samāsī to tell him: 'I traversed these different levels [of spirituality] through the blessings of being in your service. Now help me in this stage of my life as well.'"

Hadrat Bahā' ad-Dīn continues: "When I had the opportunity of visiting him, the first *karāmat* which I witnessed was submission and humility within me. I entered Hadrat's musjid and performed two *rakʿats* of salāh. I placed my head in prostration and completed my salāh with ardent surrender and humility. I made *duʿā* to Allāh *taʿālā* saying: 'O Allāh! Give me the strength to bear my calamity, and the ability to bear the exertion for Your love.'"

"When I presented myself before Hadrat Khwājah the next morning, he looked at me and said: 'O my son, Bahā' ad-Dīn! This is how you must make *duʿā*: 'O Allāh! By virtue of Your grace and kindness, keep this weak servant steadfast on whatever pleases You.' When Allāh *taʿālā* – according to His wisdom – sends a calamity to any friend of His, He also bestows him with the strength to bear the calamity. As for asking for a calamity, this is difficult. We should not commit such an audacity.'"[1]

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[1] *Nafahātul Uns*, p. 617.

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Demise

He passed away in 755 A.H. in the village named Samāsah which is in Russia. May Allāh *taʿālā* shower His mercy on him.

Hadrat Khwājah Sayyid Nasīr ad-Dīn Mahmūd Chirāgh Delhi *rahimahullāh*

Name and lineage

His name is Mahmūd. He had the titles Nasīr ad-Dīn Mahmūd Ganj and Chirāgh Delhi. His father's name is Shaykh Mahmūd Yahyā. His grandfather, Shaykh 'Abd al-Latīf Yazdī emigrated from Khurāsān and settled down in Lahore. His father, Shaykh Mahmūd Yahyā was born in Lahore. When his father grew up, he shifted to Oudh where he used to trade in woollen cloth. He made a lot of profits, became wealthy, and had many slaves under him.

Birth

Hadrat Nasīr ad-Dīn Mahmūd was born here [in Oudh]. Some biographers say he was born in Ajodhyā, and others say in Bārah Bankī [these are places near Lucknow]. This is why the word Oudhī is also attached to his name. *Khazīnatul Asfiyā'* states that he was a Hasanī by lineage [i.e. from the lineage of Hadrat Hasan *radiyallāhu 'anhu*].

Early education

He was nine years old when he lost his father. His mother took the responsibility of nurturing and educating him. The effects of his abstinence and piety were displayed since childhood when he used to adhere strictly to performing salāh with congregation. He would never allow himself to

miss salāh with congregation. According to one of the statements of *Khayr al-Majālis*, he studied the famous book of jurisprudence, *Bazdawī*, under Qādī Muhīyy ad-Dīn Kāshānī. However, *Siyar al-ʿĀrifīn* states that he studied *Hidāyah* and *Bazdawī* under Maulānā ʿAbd al-Karīm Sherwānī *rahimahullāh*, who was considered to be an *ʿallāmah* (erudite scholar) of his time. When the latter passed away, he studied all the other sciences under Maulānā Iftikhār ad-Dīn Muhammad Gīlānī *rahimahullāh*.[1]

Abstinence

When he was 25 years old, he decided to live a life of abstinence and seclusion, and occupied his self in introspection (*muhāsabah-e-nafs*). He wandered about in the surrounding jungles and secluded places for eight years in the company of a Sufi. Even during this period of wandering about, he adhered strictly to performing salāh with congregation, and did not give up fasting. He used to open his fast with leaves of the *sambhālū* tree.

Bayʿah

Siyar al-ʿĀrifīn and *Mirʾāt al-Asrār* state that he was 43 years old when he presented himself before Hadrat Khwājah Nizām ad-Dīn Auliyāʾ *rahimahullāh* and pledged *bayʿah* to him. An incident occurred during the early days after he

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[1] *Bazm Sūfiyah*, p. 356.

pledged *bayʿah*. He was standing in a confused state under a tree near the house of Hadrat Khwājah Nizām ad-Dīn *rahimahullāh*. Hadrat was descending from the upper storey of his house when his gaze fell on Shaykh Mahmūd. Hadrat called for him via his special attendant, and asked him in privacy about the condition of his heart. He said: "I have come to straighten the shoes of the *buzurgs*." From this reply, Hadrat perceived a genuine quest (*talab*) in him and focussed his attention on him. The *murīd* [Shaykh Mahmūd] also began serving the shaykh and saw to his needs by day and night with full enthusiasm.

Stay in Delhi

After his mother passed away, he settled down permanently in Delhi, and lived in Hadrat's special room which was in the *jamāʿat khānah*. While living with his shaykh, his qualities of abstinence, patience, submission, acceptance of Allāh's decree, and all other attributes of Sufism reached the point of perfection. The author of *Siyar al-ʿĀrifīn* writes in this regard:

> The *khulafā'* of Hadrat Shaykh Nizām ad-Dīn Auliyā' *rahimahullāh* experienced pride and joy over their shaykh and over Shaykh Nasīr ad-Dīn."[1]

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[1] *Siyar al-ʿĀrifīn*, p. 95.

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Deputyship of his shaykh

When Hadrat Nizām ad-Dīn *rahimahullāh* found in Shaykh Nasīr ad-Dīn all those qualities which made him eligible for deputyship, he appointed him as his deputy in Delhi, and at the time of his death, he gave to Shaykh Nasīr ad-Dīn the *khirqah* (a length of fabric as a sign of *khilāfat*), walking stick, bowl and shoes which he himself had received from the khwājahs before him. He advised Shaykh Nasīr ad-Dīn to patiently bear the insults and torments of the people of Delhi.

After the demise of Hadrat Nizām ad-Dīn, the *jamāʿat khānah* was given to his sister's children as a share of their inheritance. Shaykh Nasīr ad-Dīn therefore moved out from there and lived in the place which later became his eternal abode [his grave].

Poverty

He passed the initial period of his deputyship in difficulties and hardships. While recalling this period of his life, he says in his *malfūzāt* (statements):

Once when I kept fast, I did not find any food for two days. One of my acquaintances by the name of Nathū brought me two *rotīs* and some curry wrapped in a table cloth. The joy which I experienced at eating that food is beyond description. No lamp was lit in my house in most nights, and the stove was not lighted for several days. My relatives wanted to bring some

provisions for me but I did not permit it. They realized it was my nature to be happy when I have nothing, so they stopped bothering about me. If any worldly person came to meet me, I would wear my shaykh's cloak (*jubbah*) and present myself before him. I would then remove it after the person's departure, and wear my coarse clothing again. I did not like wearing my shaykh's clothes while performing *wudū'*, but I used to wear them to conceal my poverty before the people.

Prosperity

After some time, these hardships disappeared and good days arrived. However, Hadrat Khwājah Nasīr ad-Dīn *rahimahullāh* continually recalled those difficult times. He would think of the two barley *rotīs* and curry which he received after two days, recall how he enjoyed eating that meal, shake his head and say: "Glory to Allāh! Even poverty is such a great bounty. The beginning and end of it is so great. What excellent and tasteful days those were!" Saying this, he would cry as if he was re-experiencing that taste.

During his days of prosperity, he would have delicious foods presented to his guests and *murīds*. He would feed them exotic foods with much joy and generosity, while he himself remained fasting all the time. He would occasionally break his fast for the sake of his guests.

Once, there were several types of *halwah* (a sweet dish) on the table. A person who had returned from hajj presented some Arab food. One of those who was present was keeping an optional fast. Hadrat Khwājah Nasīr ad-Dīn broke his fast for this person's sake [so that he may also partake of the food], and emphasised on all his beloved friends to eat without any reservation.[1]

Advice while eating

While providing these delicious foods to his guests, he would continue his programme of advising and teaching. Once, a delicious *palāu* (rice dish) was on the table. He was feeding it to all with genuine love and affection. He would continue taking out the *palāu* from the pots with his own hands, and stress to them saying: "My beloved friends! You may eat to your heart's desire."

When the people completed the meal, he said: "*Halāl* (lawful) and *tayyib* (wholesome) food is the one which is eaten while being fully conscious of the fact that Allāh *taʿālā* is watching us. Eat for Allāh's sake, and make this intention: 'Whatever strength I obtain from this food will be spent in worship and obedience [to Allāh *taʿālā*].' If this intention is made, the person will be actually in worship and in salāh."

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[1] *Bazm Sūfiyah*, p. 364.

Statements

1. The Sahābah *radiyallāhu ʿanhum* presented themselves before Rasūlullāh *sallallāhu ʿalayhi wa sallam* on one occasion and said: "O Rasūlullāh! We eat food but do not feel satisfied." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "You probably eat alone?" They replied: "Yes. Each person eats separately." Rasūlullāh *sallallāhu ʿalayhi wa sallam* said: "You must get together and eat. And say *Bismillāh* before you start eating; Allāh *taʿālā* will give you blessings."

2. Many people came to visit him on the day of *ʿīd al-adhā*. A table with exotic foods and sweetmeats was laid for them. Hadrat Khwājah related the following story to them on that occasion:

> A fakir presented himself before Shaykh Abū Saʿīd *rahimahullāh*. When he saw the signs of affluence in his royal court, with ropes of silk and pegs of gold [for his tent] on Shaykh Abū Saʿīd, he thought to himself: "What kind of Sufism is this? Even a king does not own such things." Hadrat Abū Saʿīd gauged his thoughts through the internal light which Allāh *taʿālā* had bestowed to him. He addressed the fakir saying: "O fakir! We did not embed the peg of this tent in our heart, we dug it

> into the ground."[1] Shaykh Abū Saʿīd added: "This world is like a shadow, if you face it, it will be behind you, if you turn your back to it, it will be in front of you."[2]

3. A few of his associates were eating *fālūdah* (a jelly-like dessert) in his presence. As was his habit, he began advising them, and said:

> Hadrat Khwājah Ibrāhīm ibn Ad-ham *rahimahullāh* was brought before the king. The king summoned for some food for him. An elaborate table was laid for him, and a bowl of *fālūdah* was first offered to him. Hadrat Khwājah Ibrāhīm looked at the bowl for some time, but did not eat anything. The king asked: "You are looking at the *fālūdah* but you are not eating it!?" Hadrat Khwājah Ibrāhīm said: "The *fālūdah* is making me think of the Resurrection." The king asked: "How is that?" He said: "There will be two groups on that day, one will be *fālūdah* (embellished, beautified) and the other will be *ālūdah* (soiled). Reference to this is made in the verse:

فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيْرِ

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[1] In other words, the love of these things is not in our heart.

[2] Majlis 63 (Persian), p. 213.

> *One group will be in Paradise, and the other group will be in the blazing fire.*
>
> The person who makes himself *pālūdah* (sacrifices himself) in striving, obedience and worship in this world will go to Paradise. As for the one who is *ālūdah* (soiled) with sins, he will be purified and cleansed in the Hell-fire, and then admitted into Paradise."
>
> On hearing this, the king said: "O Sufi! Your words have shaken my heart."[1]

The title "Chirāgh Delhi"

The rectitude and guidance of Hadrat Khwājah Nasīr ad-Dīn *rahimahullāh* gradually spread to the four corners of the world. When Hadrat Makhdūm Jahāniyā Sayyid Jalāl ad-Dīn Bukhārī went to Makkah Muʿazzamah, he studied under Shaykh Imam ʿAbdullāh Yāfiʿī for some time. One day, this Shaykh of Makkah said to him: "Although many of the senior *mashā'ikh* of Delhi have passed on, the effects of their blessings are found in Shaykh Nasīr ad-Dīn Mahmūd. His blessed presence is a great boon. He is the *chirāgh* (lamp) of Delhi, and a personality who revived the ways of the *mashā'ikh*."

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[1] *Bazm Sūfiyyah*, p. 366.

When Hadrat Sayyid Jalāl ad-Dīn Bukhārī heard this, he developed an urge to go and meet Hadrat Khwājah Nasīr ad-Dīn Mahmūd. He proceeded from Makkah Muʿazzamah and came to Delhi. He met Hadrat Khwājah Nasīr ad-Dīn and conveyed to him whatever the Shaykh of Makkah had said. Subsequently, he got the title "Chirāgh Delhi" (the lamp of Delhi), and became well-known by this title.

Guidance

People from all walks of life from within India and from abroad would come to him to benefit from his religious and spiritual blessings. Hadrat Chirāgh Delhi would train and instruct them according to their rank.

A scholar came to pledge *bayʿah* to him. This person had already studied *Hidāyah, Bazdawī* and *Kashshāf*. At the time of the *bayʿah*, Hadrat Chirāgh Delhi said to him: "When a person enters the Tarīqah, he must shorten his sleeve, raise his lower garment, and shave his head." Shortening the sleeves means the person must "cut off" his hand from extending it to others [i.e. he must not beg from people]. Raising the lower garment means he must "chop off" his legs so that he cannot go to any evil place, or any place where evil is committed. Shaving off the head means he

has "chopped off" his head so that he does nothing which is against the Sharīʿah.[1]

Statements

Jadhb and *sulūk*: A will to do is a prerequisite in *sulūk* so that the shaykh can teach the way of *dhikr wa fikr*, and he can guide the *murīd* if he experiences any obstacle.

You get (1) a *sālik* who grasps through *jadhbah* (enthusiasm), and you get (2) a *majdhūb* who grasps through *sulūk*. The first one acquires *sulūk* through the strength of knowledge, practice, and will. Once he acquires this, he acquires *jadhbah* (enthusiasm). He bears difficulties, hardships, grief and fatigue for the sake of his actions and deeds. His *nafs* and Satan try to soil him in sin and evil. But he repents, remains abstinent, and becomes an ardent worshipper.

The second person first acquires *jadhbah* and then *sulūk*. He does everything through the strength of *jadhbah*. His *nafs* and Satan have no influence on him.

Hadrat Chirāgh Delhi is of the opinion that we can follow both these persons. But a person who is just a *majdhūb* (without *sulūk*), and a *sālik* (who has not acquired *jadhbah*) cannot be

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[1] *Bazm Sūfiyyah*, p. 367.

followed. He is of the opinion that (1) is superior to (2).

Another category of a *sālik* is one who is a *wāqif*. He acquires *sulūk* through knowledge and striving, but is unable to move forward because of some slip up. In such a case, a shaykh helps him. If he is not helped by a shaykh, he is continuously beaten by Satan.[1]

Conditions and statements

A novice spends his time in reciting the Qur'ān, salāh, and deep thought. When he fills his time with worship and spiritual exertion, he is known as *sāhib-e-waqt*. This is followed by a condition in which *anwār* (divine light) descends on him. This has an effect on his heart, and then spreads to the rest of his body. But there is no permanence in this condition. If he acquires permanence, it is known as *maqām*. If there is permanence in *maqām*, this novice reaches the level of an expert, and is known as *sāhib-e-anfās* – wherein every breath he takes is pure, and he erases all thoughts apart from Allāh *taʿālā* from his heart.

Note: Glory to Allāh! Look at the different levels and ranks in *sulūk*. These can be acquired and traversed under the guidance of a *murshid-e-kāmil* (fully qualified spiritual mentor). May Allāh

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[1] *Bazm Sūfiyyah*, p. 392.

taʿālā bestow us all with these levels and ranks. Āmīn.

A healthy *nafs*

Hadrat Chirāgh *rahimahullāh* placed a lot of emphasis on the training of the *nafs*. He says: Going against the demands of the *nafs* is necessary for the protection of the *nafs*. He presents the core of his entire teachings in the following couplet:

> A healthy *nafs* and a day's sustenance
> are better than the crown and throne of
> Fīrozah.

Types of *ghusl*

Three types of *ghusl* (bathing) are necessary for a *murīd*: (1) The *ghusl* of the Sharīʿah, i.e. purifying the body of all impurities. (2) The *ghusl* of the Tarīqah, i.e. leading a life of celibacy. (3) The *ghusl* of *haqīqah*, i.e. repentance of the inner self.

Note: If there is a fear of *Dīnī* harm from celibacy, a person may abandon it.

Four worlds

It is necessary for a *murīd* to be aware of the following four worlds in the path of *sulūk*. If he is not aware of them, he is a liar. (1) *nāsūt,* (2) *malakūt,* (3) *jabarūt,* (4) *lāhūt.*

The world of *nāsūt* is the world of animals and the *nafs*. Actions of the five senses emanate from it. Through his spiritual exertion and striving, a *sālik* passes this world and reaches the world of *malakūt* where his actions are restricted to *tasbīh, tahlīl* (saying *Lā ilāha illallāh*), *qiyām, rukūʿ* and *sujūd* (the standing, bowing and prostrating postures of salāh). When he passes this world, he reaches the world of *jabarūt* in which there is nothing except yearning, desire, love, quest, ecstasy, intoxication, forgetfulness, greatness and obliteration. He then enters the world of *lāhūt* which is totally place-less [a void]. There is neither speech nor action in this world. The world of *nāsūt* is an attribute of the *nafs*, the world of *malakūt* is an attribute of the heart, the world of *jabarūt* is an attribute of the soul, and the world of *lāhūt* is an attribute of the gaze of the Merciful Allāh.

Note: *Māshā Allāh*, he explained all the four worlds very well. Only a fully qualified *ʿārif* can provide such an explanation. May Allāh *taʿālā* convey us to the world of *lāhūt*.

A display of the soul

As long as a *sālik* does not acquire purification, cleansing and shining, he cannot develop the essence of Sufism. The different levels of Sharīʿah, Tarīqah and Haqīqah are acquired in this way. The acquisition of the Sharīʿah results in purification of the *nafs*. Eating less and performing optional salāhs at night are essential

for this. The acquisition of the Tarīqah results in cleansing of the heart. Performing salāh, keeping fast, and audible *dhikr* are necessary for this. The acquisition of the Haqīqah results in shining of the soul. Fasting and silent *dhikr* are essential for this. Shining of the soul refers to the shining of seven *gauhar* (cores, essences). They are: *dhikr, ʿishq* (true love), *mahabbat* (love), *sirr* (secrecy), *rūh* (soul), *maʿrifat* (true recognition), *faqr* (abstinence).[1]

We now take the opportunity of quoting a few special points from *Akhbār al-Akhyār*:

It is said that the *murīds* of Shaykh Nizām ad-Dīn *rahimahullāh* organized an assembly for *simāʿ*. The *murīds* were listening to the poems of the ode-singers. Shaykh Nasīr ad-Dīn Mahmūd Chirāgh Dehlawī was present in the assembly. He got up to leave, but when his friends insisted on him to remain, he said: "This is against the Sunnah. I can never tolerate it." Some people said: "It seems you consider *simāʿ* to be impermissible, and you have moved away from the views of your shaykh." He said: "The opinion of my shaykh is not a proof in the Sharīʿah. Proof from the Qur'ān and Hadīth must be provided." A few of those who had their own motives and bad intentions, conveyed this to Shaykh Nizām ad-Dīn

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[1] *Bazm Sūfiyyah*, p. 395.

ra<u>h</u>imahullāh. Shaykh Ni<u>z</u>ām ad-Dīn had already been informed of what had transpired from before hand, so he said to these people: "Shaykh Na<u>s</u>īr ad-Dīn is correct, and whatever he said is the truth."

Siyar al-Auliyā' states that the assemblies of *simā'* of Shaykh Ni<u>z</u>ām ad-Dīn *ra<u>h</u>imahullāh* did not have musical instruments, nor was there any clapping. If he was informed of anyone listening to *simā'* with musical instruments, he would prohibit it and said: "It is prohibited in the Sharī'ah to listen to musical instruments."

It is related that Shaykh Chirāgh Dehlawī *ra<u>h</u>imahullāh* said: "I am not worthy of having *murīds* and being a shaykh. This has become a type of amusement and play today." He then quoted this couplet of Shaykh Sinānī *ra<u>h</u>imahullāh*:

> O Muslims! Practise on the Sharī'ah.
> The ways and customs which you have
> adopted are against *Dīn*. They will result
> in nothing except regret and remorse.

He also used to say: "Be concerned about safeguarding your *īmān*, and do bother about *karāmāt*. I am very concerned about people falling head over heels for people without pondering and thinking carefully." He read this couplet on one occasion:

> It is really the light in our eyes which has decreased. Our Beloved is not hidden from anyone.

He then said: The essential thing in this path [of *sulūk*] is vigilance over one's *nafs*. At the time of *murāqabah*, it is necessary for a Sufi to keep a watchful eye on his *nafs*. If he becomes unmindful of it, his internal self will become agitated. A Sufi is one who counts every breath he takes, and is constantly alert about it.

He said: It is necessary to watch over the heart, and to then direct it towards Allāh *taʿālā*. It is essential to purify the heart of everything apart from Allāh *taʿālā* at the time of engaging in the *dhikr* of Allāh *taʿālā*.[1]

A attempt to murder him

One day, Hadrat Chirāgh Delhi performed the *zuhr salāh*, returned from the *jamāʿat khānā*, and was engaged in *murāqabah* in his private room. A *qalandar* by the name of Turāb entered, and attacked Hadrat repeatedly with a knife. His blood began flowing out of the room, but it did not make any difference to Hadrat's immersement in *murāqabah*. A few *murīds* saw the blood, entered the room, and wanted to punish the *qalandar*, but Hadrat stopped them. He summoned his close *murīds* – viz. ʿAbd al-

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[1] *Akhbār al-Akhyār*.

Muqtadir, Shaykh Sadr ad-Dīn Tabīb and Shaykh Zayn ad-Dīn ʿAlī, and took an oath from them not to harm the *qalandar* in any way. Hadrat then apologized to the *qalandar* saying: "Please pardon me if you experienced any pain or discomfort in your hand at the time striking me with the knife." Hadrat then gave him twenty yellow straws and sent him off. Based on these qualities of Hadrat, it is said that the qualities of patience, acceptance of and submission to Allāh's decree ended with him in the Chishtīyyah *silsilah*.

Note: Glory to Allāh! His display of patience and forbearance was a spiritual *karāmat* which is far superior to a physical *karāmat*.

Demise

After this brutal attack, he lived for another three years in which he remained occupied in guiding and teaching Allāh's creation. He passed away on a Friday night on the 18th of Ramadān 757 A.H. He was buried in Delhi. May Allāh *taʿālā* illuminate his resting place.[1]

Note: *Al-hamdulillāh*, I had the opportunity of visiting his grave. [compiler]

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Al-hamdulillāh, the third volume ends with the biography of Hadrat Khwājah Nasīr ad-Dīn

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[1] *Bazm Sūfiyyah*, p. 389.

Chirāgh Delhi *rahimahullāh*. *Inshā Allāh*, the fourth volume will start with Hadrat Sharaf ad-dīn Munīrī *rahimahullāh*. Inspiration is from Allāh *ta'ālā* alone.

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Al-hamdu lillāh, thumma al-hamdu lillāh – all thanks are due solely to Allāh *ta'ālā* for having enabled me to complete the English translation of this blessed and inspiring book. I make an earnest *du'ā'* to Allāh *ta'ālā* to accept this translation, to make it a means for my salvation in this world and the Hereafter, and to include me among His righteous servants by virtue of this humble contribution.

أُحِبُّ الصَّالِحِيْنَ وَلَسْتُ مِنْهُمْ – لَعَلَّ اللهَ يَرْزُقُنِيْ صَلاَحَا

"I love the righteous although I am not of them. Perhaps Allāh will bestow me with righteousness [by virtue of my love for them]."

As with all human endeavours, there are bound to be errors, mistakes, and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions.

Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

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رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ

Was salām
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5 Ramaḏān 1433 A.H./25 July 2012
Durban, South Africa.